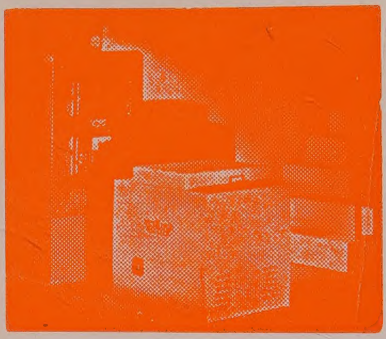
The Relief Society Magazine

Vol. XXIV NOVEMBER, 1937 No. 11

PROF M WILFORD POULSON
PROVO UTAH
BOX NO 1ST E



The Finest

AUTOMATIC HEAT

that money can buy at the lowest cost of any heating.

SAVE 50% OF HEATING COSTS with LINK-BELT AUTOMATIC STOKER. Airmeter—Automatic Load Signal. Variable Intermittent Drive—Quiet Operation—Deluxe at No Extra Cost. Call or write for Free Heating Survey.

Utah Fuel Stoker Sales Co.

Judge Building—Salt Lake City

YOU TOO MAY BUILD FINANCIAL INDEPENDENCE SAFELY

Chartered and Supervised by the UNITED STATES GOVERNMENT

FOR 31 YEARS WE HAVE PAID REGULAR DIVIDENDS

INVEST 50c to $100.00 Monthly

Our Shares have a fixed value of 100 Cents on the Dollar and do not decline in value being FULLY INSURED up to $5000.00 by a FEDERAL AGENCY

Deseret Federal Savings and Loan Ass'n

44 South Main Street — Salt Lake City, Utah

Nephi L. Morris, President — Joseph E. Kjar, Secretary

SCOOPS—

It's November. O. P. Skaggs System Stores are filled with new pack fruits and vegetables. All this month O. P. S. Stores are offering many specially low prices. Read our ads and see our windows—note the quality and the low prices. Make a list of everything you'll be needing, then come to our store and save this month—and every month.

O. P. SKAGGS
FOOD Efficient Service System STORES

"A Surety of Purity"

Prepare Now For Winter

Ask your dealer for

Blue Blaze Coal

It's
ECONOMICAL AND DEPENDABLE

•

Blue Blaze Coal Co.

1102 Walker Bank Bldg.
Salt Lake City, Utah

BUY YOUR

Christmas Gifts

AT

"Mormon Handicraft" Shop

SECOND FLOOR
BUREAU OF INFORMATION

Hand hammered copper, original oil paintings, quilts, hundreds of interesting artistic pieces to choose from.

Complete Line . . . Meats Delicatessen

CRYSTAL PALACE Markets
HOME OWNED HOME OPERATED

1st South at 3rd East—17th South at 5th East
South Temple at 2nd East

Fruits And Vegetables

Ask For Party Suggestions in Our Bakery Dept.

Home of . . .
"Famous Laddie Boy Bread and Danish Pastry"

"We Feature" Utah Grown—Utah Packed Food Products

THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXIV NOVEMBER, 1937 No. 11

CONTENTS

Where Jesus Walked ..... Vesta P. Crawford 691

Frontispiece—Winter Creeps on in the Rockies 692

Chrysanthemums for Color ..... Dorothy Nell Muir 693

Recompense ..... Della Adams Leitner 694

The Lotus Eater ..... Mabel S. Harmer 695

"Give and Take" Baskets ..... Caroline Eyring Miner 699

Rainbow Gift ..... Claire Stewart Boyer 699

Happenings ..... Annie Wells Cannon 700

Little Moments of Eternity ..... Lella Marler Hoggan 701

Music Department 704

Home Spiritual Reading 705

Editorial:

The Light that Shineth 706

Relief Society Conference 707

Lesson Department 740

The Home Coming ..... Caroline Eyring Miner 759

The Little Things In Life That Make Us Happy Or Unhappy .... Fae Decker Dix 760

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 980

Subscription Price: $1.00 a year; foreign, $1.00 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918.

Stamps should accompany manuscripts for their return.

"Everything to Furnish the Home"
THE GREATESTT VARIETY AND LARGEST STOCK OF
Living Room, Dining Room and Bedroom Furniture
in the Intermountain Territory
400 Suites to Choose From

Granite Furniture Co.

Out of the High Rent District
The Home of THE ROUND OAK RANGE AND AMERICAN BEAUTY WASHER
Quality and Service Come First—We Deliver Everywhere
MURRAY SUGAR HOUSE PARK CITY

PEERLESS LAUNDRY

For Health and Convenience
Snow White Clothes

1184 East 21st South Hyland 2182

Almost Next Door to the County Building
At 224 East 5th South—Wasatch 1835

The NATIONAL CLEANERS & DYERS

We operate our own plant.
The finest of work at reasonable prices. Including expert fur cleaning, tailoring and repairing.
10% Discount for Cash and Carry.
ONE DAY SERVICE ON CLOTHES LEFT BEFORE 10:00 A. M.
LAUNDRY AGENCY IN CONNECTION
ONE DAY SERVICE ON LAUNDRY LEFT BEFORE 9:00 A. M.
Cash and Carry Prices: Shirts 12½c.

—UNDERWEAR—

—MADE TO YOUR INDIVIDUAL ORDER—
Our 1937 Samples will be mailed you on Request—Together with Instructions and Order Blanks FREE of Charge
We Prepay Postage to All Parts of U. S.

SALT LAKE KNITTING STORE

42 Main Street, Salt Lake City, Utah

THE HARVEST

The harvest is in, with its golden wheat —for bread, the staff of life and man's best energy food. For vitality eat

FISHER'S
Vitamin D Bread

Product of the

AMERICAN LADY BAKING COMPANY
The Big Home-Owned Bakery

BOOKS

A book makes a most desirable gift for almost any occasion. The best selection of books is to be found here.

Gifts—

Here you will find a wide choice of distinctive and moderately priced gifts.

Greeting Cards—

Order your personal Christmas cards now.. Earlier selection means better selection.

Ask about our novel "by mail" service on books, gifts, and greeting cards.

Deseret Book Co.

44 East So. Temple—Salt Lake City, Ut.

"FOUR WAYS BETTER"

BE SURE YOU RECEIVE THE ONE AND ONLY GENUINE

UTAH

JESSE KNIGHT'S SPRING CANYON COAL

1—Starts Quicker. 2—Burns Longer. 3—Less Soot. 4—Less Ash

"ASK YOUR DEALER"

Complete Suits for Men and Women—Children's Clothing a Specialty
Prompt and Careful Attention to Mail, Telephone and Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices

GENERAL BOARD RELIEF SOCIETY

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286 **29 Bishop's Building**

Salt Lake City, Utah

WHERE JESUS WALKED

By Vesta P. Crawford

As Jesus walked among his native hills
He saw the way of seasons on the land,
How welcome rain falls upon desert sand
And drenches waiting seeds to life and fills
Lone gullies with a swathe of waving grass;
But though earth flaunts her yellow fields of grain,
The glory of her blooming time must pass
And turn to arid measure once again.

He knew that life is like a desert land,
And His all-knowing heart could understand
That multitudes seek not for life alone,
But for some ancient comfort to atone
For change and loss and all our futile tears—
An everlasting gleam across the years!

WINTER CREEPS ON IN THE ROCKIES

The
Relief Society Magazine

VOL. XXIV NOVEMBER, 1937 No. 11

Chrysanthemums for Color

By Dorothy Nell Mair

WHEN the daylight of early fall grows shorter and afternoons bring dusk to shaded corners, every housewife tries to work into her budget the price of a cheerful bouquet. It is the time of the year when we reluctantly give up the colorful things of summer, and just as reluctantly, accept the approach of winter. We need a bit of beauty to fortify our spirits, and this comes to us in the bold, majestic chrysanthemum.

Because of its many different varieties from large poms to very small "button" blooms, and its delicate colorings, one can easily group chrysanthemum bouquets about any room with a pleasing harmony. The chrysanthemum is the flower of Thanksgiving time. Perhaps, because it blooms at a season of the year when naked trees and chill winds forecast the coming of bleak days and cold weather, we herald the first bloom with a spark of reverence.

LIKE the rose, the chrysanthemum is a romantic flower, its history dating back to the time of Confucius five hundred years before Christ. From China, the flower was later taken into Japan where it became a great favorite of the people and was adopted as the emblem of their highest order and the crest and official seal of the Mikado. So much did the Japanese love and esteem this pompous bloom, designs of the flower were used extensively on sword hilts, bronzes, pottery, artwork and lacquer-ware. An old sea captain, returning from the Orient to Marseilles, brought the plant into France for the first time where it created a good deal of curiosity and speculation. Later, other tea merchants brought it into England about 1795. Ships from the Orient continued to bring the flower to the European Continent and England until a general interest created a commercial demand.

It was the Japanese Emperor, Uda, who instituted the first chrysanthemum show in 900 A. D. The next exhibition of importance was held in England in 1846 when seedlings of a small variety were shown. During the years that followed, it was regarded as a florist's flower, and societies for its cultivation sprang up everywhere. So popular has it become, it is now second only to the rose. Certainly no other flower has a more colorful history

savoring of the splendor of the East.

IN the home, the chrysanthemum is an ideal bouquet flower, clinging tenaciously to life as though reluctant to withdraw its stately presence. The people of Japan, the greatest flower-lovers in the world, have taught us the significance of flowers as a home decoration. To them, flower arrangement is an accomplished art, an expression of individuality. They have learned the effectiveness of a few flowers properly grouped together, rather than many flowers bunched in crowded vases. The prevailing colors in the room govern the colors of the flowers used, as one should emphasize the other. Bright bouquets should be placed in darker corners to add life and cheerfulness. Flowers placed near a window should harmonize with the over-drapes, and the vases in which flowers are held should not detract from the flowers, but should give them background. Use tall vases for arranging the long-stem chrysanthemums and do not crowd them. Neither should they all be of one length. Irregular lengths add a garden naturalness to the arrangement.

Combinations, too, are effective, and the chrysanthemum lends itself pleasingly to color harmony with other flowers. Bronze and yellow chrysanthemums are effective when grouped together; also, pink roses and yellow chrysanthemums make a delightful bouquet. Either of these combinations on your Thanksgiving or Christmas dinner table would give it a regal appearance.

The many varieties of the flower mean a scaling price range adaptable to every budget. But even those of the larger and more select variety are not expensive when properly used. Two or three large blooms can make an effective centerpiece, either alone, or when combined with other flowers, for it is not the *number* of blooms that gives an artistic effect, but the way in which they are arranged and the container in which they are placed.

RECOMPENSE

By Della Adams Leitner

I gave from a sense of duty
And looked for reward of praise,
My efforts and work were fruitless,
Ingratitude burdened my days.

I gave for the joy of giving,
Nor thought of returns to be,
And lo! from unnumbered sources
My recompense came to me.

The Lotus Eater

By Mabel S. Harmer

CHAPTER VI

HELEN could scarcely wait to get Danny to the seashore the next day. They went to town first and purchased bathing suits and the necessary implements for digging in the sand. When Helen had finally settled herself under a large umbrella and turned Danny loose to play in the golden sands under the bright sun she uttered a sigh of deep satisfaction.

This was the day she had longed for for Danny ever since that terrible time last winter when pneumonia had gripped the little body and she had fought so valiantly for his life. He would grow brown and sturdy again out here in the ocean breezes. She began building air castles for him. Danny should have an education—the best that could be had. He should grow up fine and strong both mentally and physically.

The child came up to her and started to pat and build in the sand. 'What are you building, Sonny?" she asked.

"A house," he answered briefly, absorbed in his work.

"Isn't that funny?" she mused. "I was building a house too."

"Let's see it," said Danny looking about.

"You can't see my house," said Helen with whimsical smile, "mine was an air castle."

Danny looked mystified for a moment and then turned back to his work. "You can see mine," he announced with an air of superiority. "It's for you and me and Daddy."

"That's very sweet of you," said Helen. "Daddy and I will like a new home. We have been planning on one for a long time. What would you like to be when you grow up, Danny?" she asked, still wandering about in her air castle.

"A ductor," promptly replied the boy.

"Oh, a Doctor—like Dr. Ward," said Helen enthusiastically. "I think that will be splendid."

"No," drawled Danny in mild disgust. "A ductor like we saw on the train."

Helen laughed and gathered him close to her. "You funny little fellow," she chuckled, burying her face in his chubby neck. But Danny was not to be so easily diverted from his labors and he squirmed free from her embrace. Helen looked after him rather wistfully as he went back to his sand-building and a faint yearning entered her heart. Babies grew up so quickly. If it were only possible to keep them close to one always.

THAT same evening her father and mother took her to a concert. Helen couldn't remember having been so thrilled and excited in years. She looked eagerly about, before the concert began at the beautifully decorated hall and the smartly dressed people. Everyone seemed to have such an air of taking the whole thing for granted that Helen longed to shake someone and exclaim, "How dare you be so unconcerned about all this? How do you know that it won't be the last good music you will hear for five years?"

She sat through the program as one entranced and stood up with a deep sigh of regret when the final

number was over. Her father who had sensed her keen enjoyment looked at her with a sympathetic smile and said, "We'll have a lot of these before you go back, my dear." Helen answered him with a look of gratitude.

On the way home he said, "We have a new gadget up to the house that you will be interested in. It's called a radio. We have only a pair of earphones but they are beginning to put them out now with loud speakers so that a whole room full of people can hear the program. Now something like that ought to go over big out on a ranch."

"I've heard about them," answered Helen. "Do you think we would be able to get anything out where we live? So far away from a station, I mean."

"And a powerful enough set would be expensive, of course," thought Helen. Nevertheless it would bear investigating and she determined to look into the matter very thoroughly before she went back.

SHE entered at once into an exciting round of gaiety. True to his word, her father took her to a number of good concerts. Her former friends arranged a number of parties in her honor and there were extensive shopping trips into Los Angeles.

Returning late one afternoon from one of the latter she was sitting gazing dreamily out of the window when someone stopped in the aisle beside her and exclaimed, "Well, bless my soul, if it isn't the prodigal daughter."

Helen looked up quickly at the speaker and then held out her hand with a delighted smile as she said, "Why, Wayne Kent. I'm so glad to see you. Sit down, won't you?" removing her parcels from the seat.

Wayne promptly dropped into the seat. "Sure," he agreed, "I'll be glad to give you a chance to explain."

"Explain, what?" asked Helen rather bewildered.

"Explain why you didn't come back. You promised to, you know."

Helen glanced at him out of the corner of her eye to see if she could tell whether or not he was serious and decided that at any rate, it was advisable to pretend that he wasn't so she answered lightly, "But I have come back."

"So I see," he nodded. "About five years too late."

Helen had no answer for that one so she decided to change the subject. "What are you doing now?" she asked pleasantly.

"Selling real estate. And maybe you don't think California is the place to sell it." he exclaimed enthusiastically. "Why, Madam, we have the best climate in the world, twelve months of sunshine, ocean breezes, oranges and roses growing in your back yard. After you have once seen it you would never dream of living in—in—"

"Wyoming," supplied Helen, smiling her amusement. "And speaking of climate, you don't even know the meaning of the word. You should see one of our winters. Then you'd really have something to talk about."

"I shouldn't be surprised," conceded Wayne, "but I'll be satisfied merely to talk about it."

"Perhaps you are wise," said Helen. "It takes a brave heart and staunch to live through a Wyoming winter."

"Lady — you win," answered Wayne in mock seriousness. "And now tell me about yourself."

"There's nothing much to tell," said Helen cheerfully. "I taught school for a year, married and have a husky youngster three years old. We live on a small ranch and hope

some day to live on a big one. Now, what have you been doing?"

"Nothing very exciting. I finished college by some good fortune, went to work—and here I am."

"And haven't married," Helen finished in her own mind. She felt a slight feeling of satisfaction for which she was immediately ashamed. Why in the world should she care whether Wayne married or not? They had been only casual high school sweethearts and any feeling that she might have thought she entertained for him had faded very much into insignificance when she fell in love with Dan.

Wayne really should marry, she thought, glancing back at him. He was such a fine, wholesome lad and, with his merry laugh and his twinkling blue eyes, would make an agreeable companion for some lucky girl. Yes, there was no doubt in her mind but that the girl Wayne married would be a lucky one.

"We have a new model home open for inspection," said Wayne, as they neared the station. "Would you like to see it?"

"Of course," answered Helen promptly. "What woman doesn't like to see a new home, even if it is someone else's—but I really should be getting back to my boy. I've imposed him upon mother all day."

"Imposed!" scoffed Wayne. "Now you know she adores having a grandson around to spoil."

"I'm fraid you're right," laughed Helen. "In fact the entire family spoils him in a most frightful manner."

"Then you'll come," said Wayne with an air of finality. "Besides, it's still early and you can get home in plenty of time to help set the dinner table." He picked up her parcels and walked over to where his car was parked after they had left the train.

Helen had a vague feeling that she was not doing exactly the conventional thing to be going with Wayne but she found herself in his car before she had come to any very definite conclusion about the matter so she said nothing more about it.

In a few moments they stopped in front of a charming colonial home finished in white stucco and adorned with quaint green shutters. "There you are, lady," said Wayne with an airy wave of the hand. "Every inch of it entirely modern, just $8,000 with a mere $1,000 down and the rest in easy payments that you would never miss."

"It sounds most attractive," agreed Helen, entering into his mood, "but I'm afraid I can't take it today."

"I was sure you would like it," Wayne went blandly on with his sales talk, "but the outside only tells half the story. Just wait until you see the interior." He jumped down and came around to assist Helen from the car.

She was not sure whether she was glad or sorry that she had agreed "to look the place over" as she wandered from one beautifully furnished room to another. She kept thinking, "What a nice, sunny room that would be in which Danny might play. How I would love that cozy fireplace on a winter evening. A pale green bathroom! It would be sheer joy to keep it clean." It was the kitchen, however, that brought forth her most profound admiration. It was finished in a deep cream color with touches of delft blue and looked as if it would be utterly disdainful of dirt or soot. There was a sparkling new electric range, a closet where all brooms and mops would be kept discreetly out of sight. There were various contrivances for making

housework light, some of which Helen had never seen or heard of before. Her eyes grew misty and her mind filled with a picture of an old-fashioned kitchen finished in rather rough woodwork painted by a novice and dominated by an ugly black range and a wooden washstand.

She followed Wayne out into the back yard—a lovely garden spot entirely enclosed by a high stucco wall. "Now here is the best part of the whole layout," said Wayne proudly. "A yard where the children can play in the sunshine all the year around. A place to hang the wash away from prying eyes of neighbors or to eat your supper on a warm evening. Now what more can you possibly ask?"

"Not one thing," answered Helen fervently. "After we have sold the little ranch and bought a big ranch, we'll sell the big ranch and come here and buy this house. Will you save it for me?"

"I'll be glad to," said Wayne gallantly as they walked back to the parked car. As they drove toward home Helen noticed Nina on a street corner being helped into an automobile by a young man Helen had never seen before. Wayne also saw them and asked, "Does Nina see much of Cary Hughes?"

"I don't believe so," answered Helen. "At least, he has never been to the house that I know of. Why?"

"Nothing in particular, except that he isn't quite the sort of a fellow for a fine youngster like Nina to be running around with. I thought that Wendell Baker was calling up to your house pretty regular."

"He is," agreed Helen, "although I don't believe he gets all the encouragement he would like from Nina. You know how it is," she laughed, "the boy who has been around all the time doesn't have quite the allure that a stranger does."

"Yes, I know," said Wayne quietly.

Helen blushed. She had not intended the remark to be at all personal or to apply in the least to her own case.

"Just what do you know about this Hughes?" she asked again. "If Nina is seeing very much of him and he isn't the sort of man she ought to be going around with, we ought to know about it."

"I know that he isn't good company for Nina, you can depend on that much," answered Wayne, "but don't worry about it until you know you have some cause. Here, evidently, is where I lose my passenger," as he drew up to her home. "I'd like to take you to see the folks some day before you go back."

"I'd love to go," answered Helen, who had very pleasant memories of Wayne's mother and sisters, "and thank you for an enjoyable afternoon."

NINA did not come home at all to dinner and Helen was becoming genuinely worried about her until she walked up to the house shortly before dark. Helen was sitting out on the front porch and Nina dropped into a rocking chair beside her.

"Did you have a nice time?" asked the younger girl in a tone that Helen instinctively felt to be a wary one.

"Yes, very," she answered. "I met Wayne Kent on the interurban coming in from Los Angeles and he took me to see a model home that his company is showing. What did you do?" she finished, trying to make her tone sound casual.

"Went for a drive along the ocean and out to the "Silver Slipper" for dinner. By the way," she added carelessly, "you needn't tell father that I wasn't with Wendell this evening. He gets all upset if a stranger

crosses his path and it isn't good for his digestion."

"Nina!" exclaimed Helen. "That's a very flippant way to speak of father. Have you any reason to think he would disapprove of your seeing this particular man."

Nina paused for a moment before she spoke and then said hesitatingly, "Well, yes."

"Then why not drop him?"

"Because I like a little excitement now and then and an occasional drive with Cary Hughes isn't going to wreck anyone's life." Nina tossed her head as if to clinch the statement.

"Don't be too sure," said Helen seriously. "An occasional dinner and drive may lead to something worse."

"Oh forget it," said Nina sharply, rising to go into the house. As she opened the door she stopped long enough to fling back at Helen, "As far as that goes, it doesn't look too well for you to be riding around with your old beau."

(To be continued)

"GIVE AND TAKE" BASKETS

By Caroline Eyring Miner

GRANDMOTHER told me that in the early Pioneer days folks used to have a "give and take" basket that went the rounds about the neighborhood quite regularly. One good neighbor, for instance, who happened to have an extra supply of tallow candles might start it by putting some of them into a basket and sending them to the next-door neighbor who took them out if she needed them and if not she added something she had a surplus of, and sent the basket on. In this way, Mrs. C. or Mrs. D. or Mrs. E. might give or take, butter, eggs, buttons, or anything else that she needed or had an extra supply of.

The ideal of mutual helpfulness back of the "Give and Take" basket is just as applicable to us today as it was to our great grandmothers.

RAINBOW GIFT

By Claire Stewart Boyer

She kept a rainbow in her heart
To shine the dull days through,
But it became a glowing chart
For other women too.

Happenings

By Annie Wells Cannon

In bleak November when trees were bare
The Pilgrims knelt in praise and prayer.

MRS. LOUISE Y. ROBISON of Utah, during her extended visit to the Hawaiian Islands this past summer personally visited and addressed members of the Leper colony at Molokai, giving to these imprisoned souls words of comfort and of hope.

DOROTHY TAYLOR of Brooklyn, won first prize in the nation-wide women's essay contest on the subject "What woman has contributed most to the development of the United States from 1825 to the present time?" Her subject, "Mrs. Jones," developed the theme that her contribution was children. Among the 300 entries the names of Jane Addams, Susan B. Anthony and other notables appeared.

EQUAL suffrage for the women of Mexico is promised by President Cardenas. He pleads for the integration of women in the national life. At the same time President Quezon of Manilla threatens to veto any suffrage law unless it requires a head tax.

PATRICIA MAGUIRE, beautiful Chicago girl, died suddenly this past summer from bronchial pneumonia. For five years she had sleeping sickness from which her family and physician thought she would recover.

ANITA LIZANA, of Chile, captured the 1937 national women's singles tennis championship.

CLARA FIFE, of Newcastle, England, is chairman of Britain's conservative party and presided at the conferences of that august body. She is the first woman to hold that chairmanship.

MRS. KATE M. BARKER is Chairman of the Woman's Exchange, recently established under the direction of the National Woman's Relief Society. The Exchange is for the encouragement and financial aid of the home woman, skilled in different lines of domestic art.

HELEN KELLER, blind lecturer, whose mastery over adverse conditions excited the admiration of the world, showed her usual courage recently, when forced to undergo a major operation at the Mayo clinic in Minnesota.

ELEANOR ROOSEVELT was the guiding hand in establishing the Industrial School for Negroes at Warm Springs, Ga. The curriculum includes courses in agriculture, home economics, wood carving, ironmongering and regular scholastic work from the primary to the ninth grades.

ANN BRIDGES' new novel, "Enchanter's Nightshade," is a charming story with an Italian setting. Susan Ertz has again taken up a semi-biographical story in her "No Hearts to Break." It is the story of the American wife of Jerome Bonaparte.

CHRISTY COLES of Utah has a delicate sonnet "Perhaps" in a New York collection of selected poems called "Candle in the Light."

Little Moments of Eternity

WHAT SHALL WE DO WITH THEM?

GRATITUDE

Take Time to Feel Grateful.

By Lella Marler Hoggan

"There's an old spinning wheel in the parlor,
Spinning dreams of a long, long ago."
—Billy Hill.*

DREAMS and visions have shaped the destiny of the race. Always and forever men are following ideals, seeking paths that lead to peace and security, to "liberty and justice for all."

When Moses led the children of Israel out of bondage, it was the knowledge that they were being divinely guided into a Land of Promise that gave them courage to meet the adversities of the wilderness.

Lehi's vision was the incentive that led him and his family over land and sea to a new world.

It was following a dream of better things that brought the Pilgrim Fathers out of the bog of fear and superstition across an uncharted sea to the land of freedom.

And the Prophet Joseph Smith's glorious vision is the divine revelation on which Christ's beautiful gospel of this latter day is founded. It is the light of progress that led the pioneers across the prairies and the mountains to their beloved Utah; the ideal of righteousness that drew men and women from many nations and many walks of life, through toil and privation and sorrow, to the mecca of their dreams.

ARE we going to lose the memory of that glorious vision? Do we undervalue that divine ideal that gave men and women courage to cross the seas in the steerage; to trudge a thousand miles across the dreary plains, abandoning their household treasures, and leaving their dead in shallow fire-charred graves along the way, with only the stars to keep watch against the hungry wolves?

In her *Hymn of the Pioneer,* Kate Thomas expresses beautifully the courage and the faith of the early day Saints. Here is a short excerpt from her great poem:

"Courage, my soul! All is not barren plain.
What tho' the way be long and strewed with dead.
His word is sure who knoweth all thy pain.
Lift up thine eyes, His heaven is overhead.

"Praise God, my soul! My children reap the seed
Sowed by my faith and watered by my tears.
God of the nations, God of every creed,
Let them be just to what my soul reveres!"†

THE restored gospel brought the Saints a new pattern of life, simple, practical, true; a divine pattern, shorn of all superstition and false traditions. So sure of its divine origin were men and women that they were willing to go to the ends of the earth to bring about its fulfilment. They were willing to follow the call whether it led them to the red drought of Dixie, the bleak storms of Bear Lake or the sage brush and high winds of the Snake River Valley.

*From the song "The Old Spinning Wheel," Copyright 1933, by Shapiro Bernstein and Co., Inc., New York.

†"Hymn of the Pioneer," by Kate Thomas.

In the first years there were long hours of toil, few privileges, no luxuries, and many times meager rations and fear of Indian hostilities. But they were ready to endure inconvenience, suffering and sorrow, if need be, in order to sustain and establish that wonderful message of truth that had come to them.

When they came into the valleys of Utah, the men carried with them their plowshares, assured that the way would be opened for them to moisten the baked earth that nourishment for man and beast might be provided. The women brought their looms, firm in the faith that if they would

"Get the spindle and distaff ready,
God would send the flax."

And when a devastating horde of crickets came upon them, they looked to a divine source for deliverance. Had not the seas been parted for the Israelites that they might pass beyond the reach of their enemies dry shod? And had not water gushed from the rock to slake their thirst, and manna been showered from heaven to sustain them? In like manner the faith of the Saints was vindicated in the miracle of the gulls.

Says E. O. Laughlin:

"O'er every modern luxury there lies
The shade of ancient hardship. He who flies
Across a continent on wings of gauze
Threads the thin paths of meteors because
His fathers wingless, earthbound, as they groped
Through marsh and jungle, upward gazed and hoped."‡

If that vision of truth was so priceless to our fathers that they were willing to sacrifice for it all things of worth, even life itself, is it not also worth time and sacrifice on our part? Are we truly grateful for this beautiful heritage? Are we willing to give a full measure of time and energy to its promotion? Or are we content to give a meager devotion to its furtherance, a lukewarm faith, just the "bark and twig ends," the left over scraps of our time and effort?

THE harvest days are over. The winter's store is in the bin. It is a season of gratitude, a day of Thanksgiving. Are we truly grateful for the harvest of life? Is this home coming day a day of tender memories in which we garner from the past all of the gracious blessings that will enrich our lives and inspire our children to higher accomplishments?

It is the spirit of gratitude and appreciation that turns the heart of the child to his parents, that gives him a desire to preserve the work of their hands and to finish what they have begun.

Let us not forget those heroic souls who paid in coin of sacrifice and sorrow for the luxuries that we now enjoy. Let us not forget the ideals of truth they have established for our happiness. How grateful we should be that God's revealed word has come to us in this day in all its radiant glory. May we rejoice in it and use it to our eternal betterment as did our illustrious ancestors.

This little excerpt is from Blanche Kendall McKey's lovely tribute of appreciation of them:

"Tonight we burn your candles, pioneers:
We glimpse the light that held your eyes and kept you strong.
Tonight we catch your vision of the years,
We share the courage of your vibrant song."§

‡"Pioneers," by E. O. Laughlin.

§"Pioneer Candles," by Blanche Kendall McKey.

Used by special permission of the authors or publishers.

Music Department

To Our Singing Groups

OUR Relief Society organization offers unusual opportunity to women for training and development in the field of music. Our various groups of Singing Mothers throughout the stakes, are making a unique and important place for themselves. They afford a channel for self-expression and development for individual members as well as giving much that is beautiful and inspiring to others.

"This is a day of demonstration for the Church," said one of our leaders at a recent meeting. In order to demonstrate what the Relief Society women have been able to accomplish in music and to provide an inspirational atmosphere for an outpouring of the spirit, plans have been made for a massed chorus of Singing Mothers at our April, 1938, conference. Singing groups from the various stakes will augment the Relief Society Singing Mothers of Salt Lake City.

Not all of our groups may be able to participate in our first venture, but we trust will be prepared to come later. Select your members with care, as to ability. Where there is a great deal of talent the number needn't be restricted to twelve, in fact in some cases it may be desirable to bring the entire membership. If a group is unable to come the chorister will be welcome.

In preparation of the songs commit words to memory.

Let the Relief Society office know not later than Jan. 1st, 1938 if your stake is participating and the number in the group.

PRACTICE SONGS

New

Serial No. 4,371. "How Lovely are the Messengers," Mendelssohn. Schirmer Co., New York City.

"Crossing the Bar," Barnby-Asper.

Serial No. 4,446. "How Lovely Are Thy Dwellings, O Lord," Rheinberger. Oliver Ditson, Boston, Mass.

Serial No. 89,005. "Inflammatus (Chorus only)—Rossini. (One copy.) Flammer, New York City.

Old

Serial No. 256. "Holy Redeemer," Marchetti. Oliver Ditson, Boston, Mass.

Serial No. 5,106. "Twenty-third Psalm," Franz Schubert. (The Lord is My Shepherd.) Carl Fischer, New York City.

Serial No. 7,782. "The Lord's Prayer," Forsyth-Dews. Schirmer, New York City.

Instructions regarding the silk blouses to be worn by the Singing Mothers group when they feature the music for the April, 1938 Conference.

A shirt waist blouse made in Salt Lake City, such as the Singing Mothers group are now using costs $3.00 complete—this includes material, buttons, ribbon and the making.

For those who prefer making their own shirt waist blouse there are two definite requirements—1st, that the material purchased be exactly the same as that now used by the S. L. group. 2nd, that one individual in

each stake make the blouses so they will all be uniform.

The material is obtainable at the Z. C. M. I. Wholesale Department, and if purchased in one-half or full bolt will cost approximately 48c per yard. When ordering write to Mr. Sharp, wholesale Z. C. M. I. and be sure to ask for white (not cream) satin deluxe. It will require approximately 2¼ yards for each blouse.

Blouse Measurements

Width of collar at back 3" finished.

Width of collar to point in front 4½".

Width of cuff 2¼"—fit of cuff to be determined by individual—fits snugly.

Width of front panel where buttons are set 1⅜".

2⅛" tucks on each side of panel ½" apart, and edge of panel finished with ⅛" tuck so it makes 3⅛" tucks in all, down front.

Gold ball buttons down panel, 2¼" apart—number to be determined by length of blouse. Size of buttons about ½" through.

Band at bottom of blouse 2¾" wide.

4 darts upper part of back of blouse—1 on each side of blouse front—from shoulder seam down.

Tie requires ½ yard Royal Blue 1" grosgrain ribbon.

Home Scriptural Reading

THE Theology, Teacher-Topic and Home Scriptural Reading courses as outlined for 1937-38 should contribute definitely to a knowledge of the four Gospels. In correlating these courses all departments are benefited. It is not the intention of the organization to use the entire New Testament as a home reading course but rather to intensively study the four Gospels. It is hoped that this year all Relief Society members and their families will thoroughly familiarize themselves with the life and teachings of the Master as contained in these four books.

FOR a birthday, wedding or Christmas present, "Mormon Handicraft" may have just the thing you are looking for. A lovely hand-made article will carry a personal touch that is so appreciated by every one.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

LOUISE YATES ROBISON - - - - - - - - - - President
AMY BROWN LYMAN - - - - - - - - - - First Counselor
KATE M. BARKER - - - - - - - - - - Second Counselor
JULIA A. F. LUND - - - - - - - - - General Secretary and Treasurer

THE GENERAL BOARD

Jennie B. Knight
Emma A. Empey
Annie Wells Cannon
Lalene H. Hart
Cora L. Bennion
Amy Whipple Evans
Rosannah C. Irvine
Nettie D. Bradford
Ida P. Beal
Marcia K. Howells
Emeline Y. Nebeker
Mary Connelly Kimball
Janet M. Thompson
Belle S. Spafford
Donna Durrant Sorensen
Vivian R. McConkie
Leda T. Jensen
Beatrice F. Stevens
Rae B. Barker
Nellie O. Parker

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - - - - Mary Connelly Kimball
Manager - - - - - - - - - - - - - - Louise Y. Robison
Assistant Manager - - - - - - - - - - - - - Amy Brown Lyman

VOL. XXIV NOVEMBER, 1937 No. 11

Editorial

The Light That Shineth

THE unprecedented attendance, the enthusiasm, and the spiritual fervor exhibited at the recent Conference, give evidence of the eagerness of the Church membership to partake of the instruction and inspiration of those chosen to lead.

The recognition and respect now accorded the Church challenges the membership to renewed endeavor in upholding Latter-day Saint ideals and standards.

Our venerable Prophet, bearing a powerful testimony of the truth of the Gospel, calls upon each individual to cling fast to the faith, to observe the laws and keep the commandments.

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet and the earth is given unto the Saints, to possess it forever and ever.

"For they were set to be a light unto the world, and the saviors of men."—D. C. 103:7-9.

President Grant's confidence, as expressed at the Relief Society conference, in the faith, spirituality and industry of the women of the Church as builders, must be maintained. They set the standards and lay the foundations for future leadership. Only as they fit themselves by obedience to the laws and commandments of the Gospel may they wield that influence essential to the greater growth and development of this Church.

Only by individual adherence to the laws and teachings of the Gospel may we become the light that shineth and the saviors of men.

Relief Society Conference

OPENING SESSION

September 29 and 30, 1937

By Julia A. F. Lund, General Secy.

OFFICERS' MEETING

THE semi-annual conference of the Relief Society was held in Salt Lake City, Utah, September 29 and 30, 1937, with 20 board members, and representatives from 17 Missions and 116 Stakes. The following is the attendance at the officers' Meeting: Mission Presidents 17; Stake Presidents 85; Counselors 119; Secretaries 42; Board Members 388; Total attendance 651. Seven meetings were programmed, with consultation service for Choristers and Organists, and two special features—the Scriptural Art Exhibit, and the pageant "The House of Israel." President Louise Y. Robison presided over the Conference, and Counselor Kate M. Barker was General Chairman. The Salt Lake City Stakes furnished the ushers.

The meetings on Wednesday, September 29, were held in the Assembly Hall, Temple Square, and were devoted to the educational program of the Relief Society. The opening session sounded the keynote of the conference in the greetings of President Robison "Spiritual Growth Through Education." The Department Meetings, conducted by the Lesson Chairmen followed. Special help was given to Class Leaders and those responsible for the conduct of the educational program in Relief Society. The General and Stake Officers' Meeting held in the Assembly Hall, Temple Square, occupied the morning of Thursday, September 30. The General Session, to which the public was invited, was held in the Tabernacle from 2 to 4 p. m.

The attendance was record breaking for the Fall Conference. Enthusiasm, coupled with spirituality permeated all the meetings. The music from first to last was of the highest order possible, and added greatly to the enjoyment of the sisters, and set an exalted standard of cultural values. One of the most touching and beautiful parts of the conference was the singing of Sister Sarah Ann Keddington and her group of talented sons and daughters. The whole organization saluted this wonderful mother.

The Relief Society acknowledges a deep debt of gratitude to the Relief Society Singing Mothers, under the direction of Charlotte O. Sackett; to Alta B. Cassity, Professor Frank W. Asper, William Hardiman, the accompanists; to Margaret Hewlett, Bessie Marley, Peggy Epperson, Annette Richardson Dinwoodey, Virginia Freeze Barker, Ruth Jensen Clawson, Evangeline T. Beesley, Ilene Bagley, Mrs. Lincoln F. Hanks, and Mrs. J. Stuart McMaster, for their special musical numbers; to Adeline R. Ensign for her fine organ music; to the Cottonwood Stake Singing Mothers, under the direction of Sister Nellie Bennion, Anne Hansen, accompanist, and Zola Jacobs McGee, soloist.

The Scriptural Art Exhibit, un-

der the joint direction of the Theology and Teacher Topic Committee, was one of the delightful features of the Conference; educational and cultural, a visual demonstration of the inspiration to the highest art, coming from the subject matter of our Scriptural Reading Project, of the Teacher Topic, and of Theological studies.

The Sacred Pageant, "The House of Israel," presented by the Granite Stake Relief Society, was a great contribution to the entertainment as well as to the instruction and inspiration of the organization members. The beautiful portrayal of the material used in our study courses—the meaning of life and the challenge to woman, were most artistically portrayed. Sister Myrtle B. Latimer, the Relief Society Stake President, and those associated with her in the production, certainly merit the hearty congratulations and deep gratitude of the Relief Society.

GREETINGS

President Louise Y. Robison

MY dear Sisters: It is one of the happy experiences of my life to meet you at Conference. While the six months go so quickly in general, it seems a long time since you were here in April.

This morning we have Mission Presidents and Representatives from Canada, from many of the European countries and from almost every part of the United States. We miss some of the faces of those whom we have loved for years, some who have been with us and encouraged us, but our love and our blessings will go to them even if they are not here.

Many of us are thinking this morning of Sister Amy Brown Lyman, who is in Europe, doing a splendid work with the Relief Societies of the European Mission. I believe she is thinking of us too, and possibly wishing, as we are, that she could be with us.

Each of you have come with a desire to get something to take back to your groups. Before closing, however, I must tell you how greatly the General Board members have enjoyed being in your Stakes and in your homes. How wonderful you are to entertain us, to care for your families, and to preside at your conferences. We do appreciate you!

We greet our new Mission Presidents and Stake Officers. I am sorry it has been necessary for a great number of Stake Presidents to give up Relief Society. I hope the new Presidents are here this morning. Do you sisters know who is sitting next to you? She may be a new President who has never been here before. Do greet her, and tell her how much we love the work, and how much we shall enjoy working with these new members.

May our Father in Heaven bless you all. May He bless these fine speakers who are giving their time to help us, and may we have an outpouring of the Spirit of the Lord, that we shall say at the close of these meetings, this is the best conference we have ever had. I pray for this, and I do it in the name of Jesus Christ. Amen.

REORGANIZATIONS

Date	*Stake*	*Released*	*Appointed President*
Aug., 1937	Benson	Ruey Bernhisel	Annie M. Farr
June, 1937	Box Elder	Vera D. Sederholm	Grace V. Price
July, 1937	Carbon	Frances Christensen	Belle Johnson
July, 1937	Cottonwood	Lavina H. McMillan	Lyle M. Berry
Sept., 1937	Kolob	Hannah B. Mendenhall	Hannah Clyde
June, 1937	Malad	Nellie K. Dredge	Maude W. Call
Aug., 1937	Millard	Harriet A. Partridge	Artimisia George
June, 1937	New York	Lorena C. Fletcher	Eva F. Driggs
Sept., 1937	Palmyra	Delila Hughes	Phoebe Markham
Aug., 1937	South Sanpete	Mary B. Noyes	Clarice B. Tuttle
Aug., 1937	Teton	Sophia Meikle	Edna Atchley
Aug., 1937	Uintah	Elnora Vernon	May T. Johnson
July, 1937	Union	Josephine Hanks	Martha Westenskow

Mission	*Released*	*Appointed President*
California	Florence G. Smith	Nelle L. Macdonald
East Central States	Kate W. Kirkham	Jennie Tew
Eastern States	Grace S. Colton	Priscilla Evans
North Central States	Elfie S. Richards	Mima M. Broadbent
Samoan	Olivia S. Waddoups	Ruth P. Tingey
Southern States	Ina A. Richards	Mary T. Clayson
Tahitian	Muriel R. Mallory	Mrs. Thomas L. Woodbury
Texas	Louisiana H. Peterson	Lewella R. Christiansen
Western States	Winnifred B. Daynes	Ada P. Seegmiller
British	Ramona W. Cannon	Zina C. Brown
Danish	Eliza S. Peterson	Mrs. Mark Garff
German-Austrian	Elizabeth H. Welker	Susan G. Kelly
Netherlands	Hermana F. Lyon	Claire T. Murdock
Palestine-Syrian	Bertha W. Piranian	Mrs. Joseph Jacobs
Swiss-German	Susan G. Kelly	Faun B. McKay

ORGANIZATIONS

New England.....Fern C. Eyring Japanese.....Hazel M. Robertson
West German.....Ida D. Rees

TEACHER TOPIC DEPARTMENT

Belle S. Spafford, Chairman

PREVIEW OF TEACHER TOPIC FOR 1937-38

Amy W. Evans, Member of General Board

THE Relief Society Visiting Teachers this year will approach with reverent spirit and prayerful hearts, the study of "The Character of Jesus." With reverent spirit, because His is the greatest character ever known, our divine pattern, our Savior! With prayerful hearts, in

order to keep in spiritual harmony with Him.

It is not the purpose in the nine lessons to consider more than a few of His character-traits, and these in a simple way, not elaborating, taking from the New Testament illustrations of character and incidents in His life.

The purpose of this study is to create such a sincere and fervent admiration for Him in our hearts, and in the hearts of those we visit, that we and they will aspire with whole souls to be more like Him.

Plutarch said, "Character is simply habit long continued." In the goings and comings of our daily lives we form our characters.

The first character trait to be considered is the *strength* of Jesus. The power to master Himself was a part of His strength. Would it not be profitable for us, as teachers, during that month to see to what extent we can master self, and thus incorporate, at least in some degree, this quality into our own characters. Likewise, when His *firmness* is the subject, for us to check ourselves and see if we have stood firm when tempted to sacrifice principle for expediency. His *optimism* should increase our faith in others and help us to be "one of those happy souls which are the salt of the earth." Can we not keep His *patience* in mind for a month and by so doing be more patient and forgiving with the faults of others? And in the same way His *humility* will help us to be more teachable, less vain and ambitious, and His *poise* will give us better balance. His *friendliness,* His *reasonableness,* His *courage* we might try to emulate month by month as we study.

This method may seem a simple one but it is a very effective one in forming desirable habits, and, as has been said, character is simply habit long continued. We would suggest that in order to attain the great objective of the Teachers Topic this year we first observe ourselves month by month to determine just how nearly we approach the pattern set by Jesus. By so doing we can influence and inspire others to do the same.

None are advancing more swiftly toward the establishment of the kingdom of heaven upon this earth than those who strive, by prayer and daily effort, to conform their lives to the pattern presented in the character of Jesus. We hope that the Visiting Teachers will be twice blessed in their efforts to take this message into the homes of the people. They themselves will be blessed as well as those whom they visit, that at the end of the year they will be able to testify to a more abundant life through this study of the Character of Jesus!

THE CHARACTER OF JESUS

Elder Nephi L. Morris

IN the life of Christ we have depicted a character of unusual proportions and sublimity. It is worthwhile to see with our spiritual eyes and with great care. It is possible out of 2,000 years to get some idea of the proportions of a personality—size, magnificence and quality! I emphasize quality. Here is perhaps the most graphic description of Christ, given by a man named J. A. Francis, of Los Angeles.

"Here is a man who was born in an obscure village, child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itin-

erant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but *himself*. He had nothing to do with this world except the naked power of his divine manhood.

"While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. Another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today he is the center of the human race and the leader of the column of progress.

"I am far within the mark when I say, that all the armies that ever marched, all the navies that were ever built, all the parliaments that ever sat and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has this one solitary life."

Beautifully expressed, graphic in every way. Now by what power became He so great? By what human yardstick would you measure the proportions of His character? Who was this wonderfully perfect man? What human qualities made this incomparable character? What does it mean to us? It is a very simple old formula. Sow a thought you reap an act; sow an act you reap a habit; sow a habit you reap a character; sow a character you reap a destiny. You all remember that without repetition—thought, action, habit, character, destiny—a natural process. That is why we want to look at this life inquiring, who is he? How did He do the marvelous things He accomplished? And as we see the wonderful qualities that went to make up His character, we too, humbly and reverently draw the torn threads of that great fabric of personality, and weave them into our own souls, and obtain a destiny. That is why Christ's life has a great appeal, why it will always be the source of personal power and influence, comfort, peace, strength and security to men, because He lived our lives in His way, showing us we may try to live His life in our poor way.

Here is something interesting. It is a new light upon the Christ. In a book recently published is this little picture. I do not know how trustworthy it is, how much we may accept of it as being reliable. It is called "The Archko Volume." Here is the latest report to Tiberius Caesar, Emperor of Rome:

"Among the various rumors that came to my ears there was one in particular that attracted my attention. A young man, it was said, had appeared in Galilee preaching with a noble unction a new law in the name of the God that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but my fears were soon dispelled. Jesus of Nazareth spoke rather as friend of the Romans than of the Jews. One day in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so

great was the difference between him and those listening to him. His golden-colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions!"

ANY noble character which arouses the admiration of men must possess certain well known qualities in proper proportion and degree. First there must be calmness, majesty, self possession. There must be cleanliness too, for sin is repulsive, and creates distrust, but where there is cleanliness there is confidence and respect. There must be refinement. He must be a gentleman or a gentlewoman to direct and arouse the admiration of people. To be a gentleman, to be refined, one must look to the welfare of others and not to self. There must be in proper proportion and balance all the elements that go to make up a man, the exquisite quality of tenderness, yes, a womanlike quality of tenderness. One that can say, when the crowd was tearing little children away from Him, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Purity. "He that looketh upon a woman to lust after her hath already committed adultery within his heart."

Strength. No weak man will hold the admiration of men, and particularly of women. Women love strong men. Look at this man, alone, without friends or support, with His closest associates denying and betraying Him, deliberately walking into Jerusalem to His own crucifixion. *Strength!*

A person who is admired must be *tactful.* There is nothing so impossible as a stumbling person who lacks that priceless quality called tactfulness.

This is a test of tact and loyalty. Subject to Roman power, will He be loyal to the Jews or the Romans. Is it right to pay tribute to Caesar? You are of the House of Judah, the reigning house of Israel, is it right to pay tribute to Caesar? Notice the tactful reply. Taking a coin, looking at the inscription on the same He said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Courage: The cleansing of the Temple;

Sincerity: The parable of the Pharisee and the Publican.

The quality of *Mercy*: The woman caught in adultery. Everybody was prepared to execute her without trial, for an adulterer was worthy of death, and they had the stones gathered with which to stone her to death, a most brutal manner of public execution. Jesus sat down on the sand, and with His finger wrote some figures in the sand, and this is what He wrote: "Let him who is without sin cast the first stone at her." He went on writing, but did not look up. In a few minutes they had all passed by. "Woman, where are thine accusers." "They have all gone." "Neither do I condemn thee; go, and sin no more." What beautiful mercy! What a tactful approach!

Self Respect: A man who has not self respect will not be respected by others. "Beware," said they, "Herod will get you." "You go and tell that old fox that I do miracles today, but it cannot be that a prophet die out of Jerusalem, I suppose that I will have to meet the fate of the other prophets.

Will-power: A wishy-washy man

never did command respect and esteem, but a man who can stand by his convictions, assuming that they be right, must have will-power. Consider Him in the Temptation! Behold Him standing in the green shades of Gethsemane, where the victory was won before He was raised upon the Cross. The great moral and spiritual struggle had been thought out and won because of His will-power to do the thing He knew He should do and consummate that sacred life. You and I have these problems every day in one form or another, of course in lesser degree.

A man who is lawless and disobedient to the higher laws will not stand as an ideal and as a potential power in society. "I came to do the will of my father." Note the beautiful contrition of heart. In another place, "I do nothing that I have not seen my Father do," reaching into realms beyond human comprehension.

A man without *compassion* will not hold human imagination and reverence. Behold Him feeding the multitude by the performance of a miracle. "We only have a few loaves and fishes." Never mind, set them around in an orderly manner and they will be fed. Five thousand were fed, and when they gathered up the fragments, they had more left over than they had to begin with.

A man will never hold the admiration of men who is intolerant, narrow-minded, bigoted, or fanatical. Christ had the quality of *tolerance* strongly developed in His philosophy. The people said, "Why the blind are made to see, the deaf to hear, the dumb to speak, the sick are healed, and even the devils are subject unto him." What did He say? What vision came into His great mind, reaching far into Eternity? "Rejoice not that devils are subject unto you, for I behold Satan, as lightning, cast down from Heaven." Sorrow, pathos, pity, tolerance for the disobedience of man. He turns from them in his misery, "Rather rejoice that your names are written in the Lamb's Book of Life, in that Satan is made subject to you."

Poise: Behold Him in Gethsemane with Judas kissing Him on the cheek. He could stand that betrayal kiss, and a multitude came with staves and swords to arrest Him. He said, "I was teaching in the temple and you could have taken me any time, why these swords and staves." See what power comes from purity and innocence! When Peter drew his sword and smote off the servant's ear, note the Master's perfect poise, "Peter put up thy sword, for they that live by the sword shall perish by it." Then Christ replaced the severed member upon the head of the poor servant, performing His last miracle.

His *sense of values*: The souls of men are of the highest value. "What profiteth a man though he gain the whole world and lose his own soul." The souls of men He came to save, not to destroy.

A proud and haughty man is never esteemed. Christ was the sample of *humility and meekness.* Lord of Lords, and King of Kings, He threw off His robe, put a towel around His loins, bent down on His knees and washed the dusty feet of the Twelve Apostles then said, "Let him who would be greatest among you be the servant of all."—Humility!

A lazy man is never admired. He must be *industrious* in some worthy undertaking. At eight or twelve, "Wist ye not that I must be about my Father's business?" He was at work all the time. He was ambitious, He was industrious.

Another quality is that of *loyalty*

—loyalty to His friends, loyalty to God. "Greater love hath no man than this, that a man lay down his life for his friends."

He showed His faith, His courage, His willpower and His patience. In the great temptation at the beginning of His ministry there was the invaluable experience of self revelation, of self discovery, without which He could not have met the crisis in Gethsemane; one was but a preparation for the other. When that fearful crisis came three and a half years later, He said, "Oh Father, I am sorrowful even unto death, but come with me, do not forsake me altogether, stay here while I pray." Going off a little distance he prayed, "Oh Father, if it be possible let this cup of bitterness pass from me." He knew He could triumph by the aid of His Father. When He returned to His Apostles they had fallen asleep, and He said, "Could ye not keep awake long enough to be with me." He passed through an ordeal which you and I perhaps will never understand. Even He, the Son of God, with devotion and consecration. In severe pain and anguish of soul while He was on the Cross He said, "Eli Eli Lama Sabachani," which is to say, "My God, My God, why hast Thou forsaken me." Giving His life for the benefit of others, Satan demanding the price of sin, which is death, and He was without sin, but upon him rested the burden of human sin, and He felt for the moment that He was forsaken of God, His dearest, most steadfast friend. But how gloriously He came back, all power is given unto Him both in Heaven and on earth. "Go ye therefore and teach all men, baptizing them in the name of the Father and the Son and the Holy Ghost. Lo I am with you always even unto the end."

Sisters, mothers, in whose hands is placed the stuff out of which immortal souls are made, you mothers should rear and train your children, and train the mothers of future children. May you hold these beautiful qualities of character, as you are doing, close to their hearts, and draw from them strength and power to consummate the glorious work you are doing unto God's favor and approval, I humbly pray in Jesus' name. Amen.

THEOLOGY DEPARTMENT

Annie Wells Cannon, Chairman

ON THIS WE BUILD

Cora L. Bennion, Member of General Board

JESUS said: "I am the way, the truth and the life, no man cometh unto the Father but by me."—John 14:6.

His teachings show that His aim was to deliver men from the effects of wrong beliefs and motives, and wrong habits of living and restore them to complete physical, mental, moral and spiritual health, "that they might know the truth and the truth might make them free."

The Prophet Joseph Smith, like Paul of old, enjoyed Heavenly visions. He was sensitive to the inspiration of the Holy Ghost. With Paul he might well have said, "For I neither received it (the Gospel) of man, neither was I taught it, but by the revelation of Jesus Christ."

We are greatly blessed as Latter-day Saints to know the truth, not only by reading and tradition, but by revelation, and upon this faith and this testimony we can build our lives. The Prophet Joseph was not only in-

terested in the spiritual welfare of the people, but equally so in their health and happiness. He combined the spiritual and practical phases of man's life by elevating the temporal and practical into the realm of the spiritual and letting spirituality permeate the so-called temporal side of life. In this spirit he said, "Seek learning even by study and also by faith." The Word of Wisdom called by many a temporal commandment is likewise spiritual. Those who live the Word of Wisdom merely for health's sake, are misinterpreting its deepest meaning. Those who will live it, not only for health but that they "shall find wisdom and great treasures of knowledge, even hidden treasures," and to develop self-control, moral strength, a finer home life, an exemplary civic life, and to get close to their Father in Heaven, will, alone, find its true meaning. In our interesting institution called "Fast Day" we find a two-fold purpose, the one to increase humility and a prayerful spirit through self-denial, and the other to give of one's means to feed and clothe the needy. The finest experience on Fast Day is open to those who will both humble themselves and give. Our Church Security program is another illustration of the desire of the leaders of our Church, acting in harmony with the philosophy of Mormonism, to care for both the spiritual and practical needs of our people. To care for the every-day physical needs, that is the practical phase of it. The spiritual and moral side is equally important and equally stressed. We wish to preserve and reestablish the spirit of work, of independence and of initiative. We want also to cultivate the Christ-like virtues of sacrifice, self-giving and love of neighbor among our people, and without doubt this worthy enterprise will succeed to the extent that we can cultivate both the spiritual ideals involved, and administer efficiently, the practical problem of relief.

When the Prophet Joseph, under the inspiration of God, organized the Relief Society, he had this two-fold purpose in mind—to care for the material needs of the people, and to develop the sisters spiritually through channels of love and human sympathy and service, and through this service spirituality would come to them from God.

THE INFLUENCE OF THE CHRIST ON THE MODERN WORLD

Dr. Sidney B. Sperry

THERE are three great civilizations of the past, which have influenced our western world: the Hebrew, the Greek, and the Roman. Most historians are agreed that the Hebrew civilization gave to our Western culture its greatest blessing, a wonderful literature which we have in the Bible, the prophets who were harbingers of Jesus Christ, and the Christ Himself. The other civilizations have contributed certain influences and ideals that are Christ-like to a degree. The Greeks have given art, their wonderful literature, sculpture, painting and science; the Romans have given us government and law.

I wish to point out, however, that our Western world, which I have nominally called Christian, is in very great peril. The ideals of Christ are rapidly being endangered in the world and it is for the teachers of the Church to become definitely aware, of these far-reaching and subtle forces that are tending to break down our present civilization.

Aubrey, one of the great thinkers, has pointed out that our Western civilization is confronted with three great weaknesses: lack of direction, lack of motivation, and poor morale. In respect to the first, lack of direction, the author says:

"It is apparent that we have lost any clear sense of direction. There is new need for this sense of direction in modern life. The traditional external authorities like the Church, the Bible, the Family, and the State have lost much of their hold upon our thinking. Coupled with this has been the growth of democratic individualism which by its nature has tended towards anarchistic breakdown of common presuppositions as to the direction which life should take. This has been further accentuated by the spread of science and of the sense of complexity. Education might be defined as a feeling for complexity; for it is the task of analytic thought to make many problems out of one, to break up each problem into its component parts. The result of all this is that modern man is bewildered by the loss of any clear unified goal."

Of the second, lack of motivation, he says:

"We are weak in our devotion to the values that we do see. This is the problem of motivation which is so perplexing to the educator."

I believe we all realize that this is a just criticism of present-day tendencies.

Of poor morale he says:

"The third fundamental weakness in contemporary Western culture is that we have lost our morale. We have lost faith in the inherited ideas about the objectives of life. The accepted puritan virtues of honesty, industry, and frugality are seen to be significant mainly for an era of economic production. But for the first time in human history we are facing a situation in which we are able through modern technology to produce more than we need."

That is a rather sombre picture of our present day tendencies, but this thinker is not the only one who believes that way.

Latter-day Saints, of course, know that the Church has not altogether escaped the troubles of past civilizations. As Latter-day Saints we understand that the fulness of the Gospel of Jesus Christ was taken away from the world, but that our Western civilization has not fallen completely away from the teachings of the Christ given to His Apostles of old.

THE immediate and momentous question before the world is what sort of civilization we shall aim to achieve; whether it shall be patterned after the ideals of the Christianity of the Gospels, or developed along other lines. Do we want a Christian world or not? This has become the momentous question before our age because the ethical ideals of Christianity have been challenged in recent years as never before in the history of Western civilization and pagan views of life have been openly advocated. The trend in Western thought as a whole for several years immediately prior to the breaking out of the Great War was unquestionably away from Christian ideals.

"While this fact was appreciated by practically all careful students of Western civilization, whether they were sympathetic with Christian ideals or not, yet the Christian church as a whole, and especially its leaders, remained strangely blind to the matter."

It is always pleasant to be able to say nice things to people, things that tickle their ears, but I take it, that as Relief Society sisters and teachers

who are acquainted with the needs of our times, we shall have the strength and the courage to face the problems before us.

We can scarcely pick up a newspaper these days without seeing the results of the wrong application of Western ideals, or Western culture, on other nations who are not nominally Christian. As Christian people we have learned to use the methods of science to produce war materials and have taught other people than our own how to use death-dealing missiles and weapons for the destruction of human life. Nor is this the only part of the sombre picture which might be painted of the present situation in Christendom. We have right in our midst teachers and students with remarkable influence, with ability to write, who are filling the newspapers and magazines with propaganda, supposedly scientific, but which to a true Latter-day Saint can mean nothing more or less than an attack upon the fundamental principles which Christ taught.

In the lessons which you are to study for the coming year many of these problems are pointed out. Many of our so-called Christian men and women have attempted to indicate to their students the fact that Christ in reality was not the Son of God, that He was not born of the Virgin Mary, that He did not perform great miracles as our Gospel records, but rather He was a man somewhat like the rest of us, that He was not divine, and that by a study of history we can explain in ordinary terms all of His so-called miracles, and all of the so-called supernatural which is found in the New Testament.

If these teachings, which are so prevalent are allowed to penetrate the body of this Church, we shall then, as a Church, be faced with a problem the like of which we have never known before. The persecution of the early leaders of the Church will be nothing compared to the damage that can be done by the permeation of these teachings into our theological system. As teachers you should become acquainted with what the world is teaching with respect to the Christ. Our Church has no place for any teaching which says that Jesus was not the Son of God, that He did not show great miracles unto men and unto His Apostles while He was here in the flesh. I take it the day will come when this little body of men and women known as the Church of Jesus Christ of Latter-day Saints will be almost the only real defenders of Christianity in existence. Outside of our faith however, there are yet many faithful men and women who still have a Christ-like spirit, who are still trying to do the things which they think are in accordance with the doctrines of Christ.

I HAVE given you the warning, now I want to give you just a little hope. The prophets of old warned Israel of the dangers that she was in, yet they held out to her a message of hope. From some of our thinkers in respect to the influence which the Christ has had upon them, I should like to quote Professor Walter Marshall, who says:

"Step by step, not knowing whither he went nor what the outcome would be, he followed the guidance of the Spirit in the pursuit of his mission of deliverance, until it led him to a death whose meaning and necessity he did not himself fully understand, save that it was the cup which his Father had given him to drink. The remark has sometimes been made that the world has yet to see what God can do with a man wholly surrendered to his Will. The world *has* seen; Jesus was that man.

"With the clear perception of the human limitations of the mind of Jesus there has come a new and profounder estimation of his person and work. No longer is he mainly to us the Master Teacher, into whose words must somehow be read the sum of all wisdom. Nor is he mainly the Great Example, who 'went about doing good' in a manner that we should endeavor to imitate. He still commands our respect as the greatest of all religious teachers, and our love as an incomparable friend to man; but he commands our awe and adoration as the One through whom God worked the greatest and most decisive of all His mighty acts, which turned the course of history and founded a new race of men. For us as for St. Paul, the appropriate name for him is not Rabbi, or Good Master, but Savior."

That is a striking tribute to the influence of Christ, from one of the most noted thinkers of our day. I shall give you another illustration:

"Jesus, then, was the herald of a new day in human culture—a day in which the patterns for conduct among men shall be taken from the love, gentleness, and mutual service which are exemplified by the primary groups of men when at their best. Even though he was only a herald, he, more than anyone else, must be said to have first set definitely the patterns of a true civilization opposed to the predatory patterns of barbarian culture. . . .

"Paul, who must surely be reckoned among the great thinkers of antiquity, gave it as his conviction for his day, 'Other foundation can no man lay than that which is laid, which is Jesus Christ.' A recent English writer speaking of the present tendencies in science has declared: 'The attitude of serious thinkers is totally different from what it was thirty years ago. . . . If anyone were to declare that the dominant school of philosophy in the near future would be definitely theistic, and even explicitly Christian, it would not appear too bold a prophecy to be realized.'"

One more tribute:

"The vision which Jesus had of a social life based upon love or good will is not an unrealizable dream. It is the only possible social future if the world is not going to turn back to barbarism. Men have never intelligently tried to realize it in their social life. Instead they have been satisfied with various cheap substitutes in the form of theological beliefs which have diverted their attention from the true problems of the religious life or with formal pretensions which have thinly disguised their underlying paganism."

I like to believe that the power of the Christ, even when the authority of the Priesthood and the ordinances of the Gospel in their fulness were not upon the earth, has nevertheless permeated the spirit of men all down through the ages since His death. As I look back upon the course of human history in the past few hundred years, I can but feel that it is the Christ who inspired the great men of the Reformation, John Wycliffe, and others. When Wycliffe, who was a priest and teacher of his day, stated that he would translate the Bible so that the peasant might know more about it than the Pope of Rome, I believe that the spirit and the influence of the Christ was upon him, preparing the world for a better day, for a modern day. Forty years after Wycliffe's death his bones were dug up and burned and thrown into the Severn River. Someone has said that as they went from the river to the sea, and from the sea to the ocean, so the spirit of the Christ has permeated, to some extent, the whole

world. I like to think that Tyndale at a later day was inspired of God, that he had a Christ-like spirit when he fled from persecution in England over to Germany and there translated the New Testament, and shipped his Bibles into England in barrels; that it was the spirit of Christ which was bringing about a new era. When Tyndale was betrayed,—just before he was strangled and burned at the stake he said, "Oh God, open the King of England's eyes." Less than three years after his death the King of England's eyes were opened, and the very Bible which Tyndale had helped to translate was published and put into the English churches. I like to think that the period of the Renaissance, and the period of enlightenment, were inspired by the spirit of the Christ working upon men, preparing them for the ushering in of a new day, in which we live. I like to feel that the great Reformers, Luther, Zwingli, Huss and others had that Christ-like spirit that made it possible for a Joseph Smith, for a Brigham Young, and a Heber J. Grant, to do their work in this modern world.

WHILE traveling in Europe I visited the art galleries and museums where I saw the beautiful paintings and sculpture in France, Germany, Belgium and England. There I saw the influence of the Christ as it affected men of superb genius, who turned their paint brushes to the canvas, to place on it an expression of their innermost thoughts which had to do with the Christ. Men are seeking to preserve the beautiful works that have captured and expressed the inner spirit of geniuses down through the ages, and which have been produced under the influence of the spirit of the Christ. We like to preserve marvelous masterpieces of sculpture because they illustrate the finest aspirations of the human spirit insofar as they can be transferred to stone, and it was essentially the religious spirit under which they were produced. We have our great works of literature revealing the influence of the Christ. What would Shakespeare be had he not been permeated with the spirit of the Old and New Testaments, with the spirit of life as he saw it portrayed in these works? Most men who are authorities upon the subject have paid tribute to the influence of the Christ as one of the greatest literary figures of all time. What would Milton's works have been without the Christ—"Paradise Lost," "Paradise Regained," those masterpieces of literature would never have been written. What would Tennyson, Lowell, Browning and others be had they not had uppermost in their minds the fact that the influence of Christ is still in the world, and that it is a marvelous power?

We do not realize quite, the tremendous and lasting influence of the Christ upon the common things of our daily life. I see the influence of the Christ upon certain great scientists of our age, when they can leave their busy laboratories where they are attempting to discover the secrets of nature, and come before groups of men and women and pay tribute to the fact that they can still be religious and scientific at the same time, that the spirit of Christianity is behind them. I would advise you teachers to read "The Life of Louis Pasteur," the great French scientist, by Rene Vallery-Rodot, and see the influence the Christ can have upon a man not of our Church, to be true, but yet it permeated his very soul as he went into his laboratory in his endeavors to find a remedy for the sicknesses and afflictions that were besetting men on every hand. The

serums, the vaccines, all of the modern remedies that we have to help lengthen human life and alleviate human suffering have in general been produced by men who were men of faith and who had a Christ-like spirit. That is the spirit of Christianity.

Professor Scott, one of our noted thinkers has said this: "Christianity has ever been creating for itself a new body. When we compare it as it is now with what it was at the beginning, there seems to be much truth in the contention that it is no longer the religion of Jesus, but a new religion, made up of contributions from unnumbered sources in the course of two thousand years. But there has always been something that was inherent in itself. All that it has borrowed has been transformed and quickened by this revelation given once for all through Jesus Christ."

I WONDER if, as Latter-day Saints, we have realized the fact that the experimental method which is widespread in our scientific thinking is the very thing which permeated the teachings of Jesus Christ! One thinker says: "The whole method of his teaching was pragmatic. . . . He asked no man to accept his truth without investigation. His appeal was always to faith, never to blind submission. He urged men always to accept his truth *tentatively*—to take it at first only as an experimental hypothesis. Let them try it out; let them begin to live and act as if God, for example, were such a Father as Jesus described, and see if it works. Jesus staked His whole teaching on this appeal to the venture of faith. Men are asked to trust him enough to try out his ideas. He is absolutely confident that the outcome will be the certainty that he has the very truth of God."

We need the experimental method in our Christianity, in our Church, that we shall actually try out, experiment with what Jesus has said, and He will back up all that He has said if we will only make the experiment, if we will only live our religion as He has urged us to do.

Professor Denny says: "Jesus is the world's greatest expert in the field of religion; that is, in the search for God and the ultimate meaning of human life. That is His authority. He is not coercive, but challenging. He does not lay down rules; He invites experiment. His influence in History, wherever He has really been tried, is such as to entitle Him an honest hearing and a fair trial. That is all He asks. He says, 'Come and see.' His only complaint is 'Ye will not come unto me that ye may have life.' "

You will notice in Christ's method of teaching and impressing others, that while he talked to multitudes, it was a very small number, with whom he was very confidential. There were only a few of his intimate disciples and apostles upon whom He attempted to put the stamp of His Personality and to confide the secrets and the mysteries of the Kingdom of God, and these spirits upon whom He stamped His Personality were both receptive and retentive by their loving response to Him through personal intimacy and life-giving experiences.

CHRIST, unlike most men, could love people not only for what they were, but for what they could be. If I may carry that thought just a little farther, when we go into an orchard in the early Summer-time, we see many apples. These apples are green, and we have no particular desire for them, but do we throw them aside simply because we cannot

eat them at the present time? Let these apples develop in the light and heat of the sun, and in due course of time you will have magnificent fruit that can be eaten and enjoyed and whose agreeable aroma will fill a room. So it is with human souls, as teachers representing the Christ, let us love our fellowmen and those whom we contact, for what they may be as well as for what they are.

Christ's influence is still in the world, although the forces of evil are attempting to prevail against it, and as Latter-day Saints we have this precious knowledge, and we have this high resolve that the Spirit of the Christ shall yet, in the years to come, permeate this old world, and rejuvenate it and make it beautiful that there may be happiness and peace and contentment!

LITERARY DEPARTMENT

Emeline Y. Nebeker, Chairman

LESSON ENRICHMENT

Professor Harrison R. Merrill

Emily Dickinson says:

"There is no frigate like a book
To take us lands away,
Nor any coursers like a page
Of prancing poetry
This traverse may the poorest take
Without oppress of toll,
How frugal is the chariot
That bears a human soul."

IN our literary lessons this winter we are to use "Star of the West," by Ethel Hueston; "Log Cabin Lady," Anonymous; "The Romance of an Old Playhouse," by George D. Pyper.

Someone has said that literature is the adequate expression in words of the meaning of life. Others have said that literature is the soul history of a race, that is, we have secular history which tells of the actions of men, but literature tells of their thoughts, their philosophies, their soul aspirations.

Biography is a phase of literature. In it we are supposed to get a picture of the person under discussion, and presumably the person is very much worth knowing. Perhaps I should say not only the person but the personality this time, since we are using as one of the biographies "The Romance of an Old Playhouse."

If you should like to read something about the new biography, read an article by that name "A New Biography," by George Alexander Johnston, which will be found in the "Atlantic Monthly" for March, 1929.

THE Star of the West is a grand romance, authentic in the main, however, do not lose sight of the fact that Mrs. Hueston frankly states that she has romanticized and dramatized the story a little in order to add to its interest. She had in her possession two or three of the journals which were kept by members of the Lewis and Clark Expedition, and she went over the entire trail taken by that historic band more than one hundred years ago. While on the ground, she tells us, where some of these things were jotted down in the journals, she attempted to picture in her mind exactly what occurred, and from what these men wrote she also attempted to make up conversation which would carry on the ideas. I think if you read the book carefully you will be able to detect these places where Mrs. Hueston has taken these liberties.

Regarding lesson enrichment for this book: First, I would favor using a map. In order to try this out myself, I drew a map copied from the fly leaf of the book. I drew it in large scale, so large that a group of sisters in a meeting could easily see the trail of the Lewis and Clark Expedition. On the map I suggested the Louisiana Purchase, because that was the reason for the Expedition. It might be well to have somebody in the class, discuss the Louisiana Purchase. It was a tremendous undertaking at that time to go from St. Louis on the Missouri River over to the Pacific Ocean. When our attention is called to the fact that no white man had ever been over that territory, it begins to assume historic proportions.

Some material things representing Indian life could be brought to the class, a costume such as Sacagawea might have used, a baby board like one in which her little Pomp might have been carried, a pair of moccasins, a bowl or basket—all of these things add to the interest. In every Ward there are women who have been personally acquainted with Indians. It might be a good idea to bring in some of these people and from them get a personal knowledge of the Indian characters.

Mrs. Hueston has made much of the relationship of Sacagawea to Captain Clark. She worshiped him and he recognized her nobility of soul. In closing the discussion on the book, I would like to mention the controversy which has arisen over her death. Grace Hebard, who is a very good historian at the University of Wyoming, has done a great deal of work on Sacagawea. She came to the conclusion a few years ago that Sacagawea grew to be an old woman, and went to the Wind River Reservation in Wyoming, and there died after she was eighty years old. When Mrs. Hebard published that account it was pretty well accepted, but since that day other journals and accounts have been found, and Mrs. Hueston seems to be more nearly correct. According to her book Sacagawea died at the age of about twenty-five, soon after the close of the expedition.

It is known that Sacagawea was born on the Salmon River. A monument is erected to her memory at her birthplace. The Lewis and Clark Expedition came over into Idaho from Montana, down Agency Creek near the spot where Fort Limhi now stands.

THE "Log Cabin Lady," is a very small book written anonymously. If you take two lessons on the book you could read the very choicest pages from "Log Cabin Lady." Any Pioneer mother could have been the subject of this book. It offers a grand opportunity for all to become acquainted with our own Log Cabin Ladies.

The message of the book is that no matter where we turn, if we are to live well in this world, we need to know some things.

It is easier to understand races if one understands the psychology of their customs. Social amenities are too often neglected in America, our manners are sometimes truthfully called crude, and one of the things that we hope will come from the study of this book is a little more attention to the customs which are called correct.

For lesson enrichment of this book I had in mind spending a little time considering social forces. A panel discussion might be arranged with the book as the basis. One thing is noticeable, a very cultured person like Queen Victoria or Gladstone really does know how to meet people. One of the finest marks of culture is

manifest when a very cultured person meets an uncultured one, and despite the shortcomings, treats that person as an equal. I think that thought is beautifully brought out, and the sisters can well make use of it. I was much impressed with the latter part of the book because the author thinks that the West must be called upon to save America.

SOME might wonder why we should select the biography of an old Playhouse instead of a person. It is because we looked upon the Old Playhouse as being, if not a person, at least a glorious personality, and one most important in the training of the men and women of Zion.

We have Brother George D. Pyper, General Superintendent of the Sunday School, once manager of the Old Playhouse and author of the book, with us today. He is one of those souls with whom the Lord was very liberal. The Lord, first of all, made him a wonderful man, with a tender heart. He made him artistic of soul; He presented him with an exquisite tenor voice; He gave him good judgment. He was an ideal manager of the Old Playhouse.

GEORGE D. PYPER

I have a heart full of gratitude to President Heber J. Grant for appointing me nearly forty years ago to manage the Old Playhouse, and for the thirty years I was manager President Grant stood by me in the direction of that theatre. I felt an obligation to the community to tell the story.

The manuscript of the book was written between the hours of 12 o'clock midnight and two o'clock in the morning. After the turmoil and excitement of managing, it came as a rest to me. I wrote the book, as it were, on the spot, and from memoranda collected over a period of twenty years.

I have in my home the beautiful oil painting given to me by Lee Greene Richards, the artist. This forms the frontispiece of the book. I have often sat in front of it looking up at the old picture, memories flooding through my mind, for

"There are moments of life that we never forget
Which brighten and brighten as time steals away,
They give a new charm to the happiest lot,
And they shine on the gloom of the rainiest day."

In reading the story of the Old Playhouse, I hope you will call to mind, and have in reverent thought, the players, how they made our people happy, through their fine contribution to cultural development. This will bring from the lines of that old book something that will stay with you. Most of the people who took part in those early days have passed away, and

"When I remember all my friends so linked together
Who passed away in good or stormy weather,
I feel like one who treads alone a banquet hall deserted,
Whose lights are fled, and garlands shed
And all but him departed."

PROFESSOR HARRISON R. MERRILL

Brother Pyper has been very helpful in including in the book the photographs of many of the important actors who performed in the Old Playhouse, among them President Brigham Young when he was an actor. When you read the book you not only get the picture of a playhouse but of people, who regarded the Playhouse as Henry Miller did, "A Cathedral in the Desert." Imagine the long stretch of desert between the Mississippi River and the Pacific Ocean—the land of the coyote, sage brush, lizard, Indians, trappers, with just a few people with a love

in their hearts for the finer things of life, and then springing up as if it were planted by God Himself, this old temple, erected to art. You get some idea of what the old Salt Lake Theatre meant in those days.

In every Ward there will be sisters who have known the Old Playhouse through personal attendance there, and it would enrich the lesson to have some of these sisters tell about the Playhouse and their experiences with it.

Even though the Old Playhouse was erected in Pioneer days the foresight was so excellent that few companies found difficulty in presenting their offerings on its stage, which was adequate for even modern performances of the most stupendous kind.

"The Lady of Lyons" was one of the first plays presented on the old Salt Lake Theatre stage. It will be presented this coming year at the B. Y. U. Leadership Week, and I suggest it as a means of enrichment in your communities. Nearly every community has its own dramatic club. Why not turn back the pages of history and present "The Lady of Lyons," or some of the other plays which are available. Some good dramatic leader could read extracts from plays.

On the opening night, President Young's favorite song, "Hard Times Come Again No More," was sung. The revival of that old song during this year might be interesting.

Nearly always in those days, in addition to the regular plays, a farce or comedy was presented at the close. It would be very easy to resurrect some of these farces and present them in your own Wards. I would like to see this a sort of Jubilee year for the Old Playhouse.

There is also an opportunity for instrumental music. Brother Pyper has named many of the selections played by the orchestra. It would be very helpful to have some of these early-day pieces played.

Shakespeare was always one of the most popular dramatists presented in the old Salt Lake Theatre, because it was a high-class playhouse, and the management catered to unusually fine things. In some of the light operas Brother Pyper himself appeared in the leading role. Many of the light operas and a few of the grand operas have been sung in the Old Playhouse. This fact gives you a magnificent range of material from which to choose for the enrichment of your lessons. When you finish the book, I believe that you will like Joseph Smith a little better than you ever did before, for behind the Old Playhouse, as behind all things in the Church, stands Joseph Smith. You will like Brigham Young a little better, because you will be able to see the artistic side of his nature. Besides being a great builder of buildings, and of cities, he was also a great builder of souls, and always encouraged drama, opera, and the finer things of life. You will know and love a little better all the leaders of the Church, including President Grant, who was always a supporter of the old Salt Lake Theatre. You will learn to know and love a great many other men and women who stood for culture among the Latter-day Saints, and out of it all, I am sure, will come a spiritual uplift as you become acquainted with these fine things.

If you have as much fun studying this course, as I had in writing it, it indeed will be a glorious year.

SOCIAL SERVICE DEPT.

Jennie B. Knight, Chairman

The address of Harold T. Christensen on "Why Study Sociology" will be printed in the December issue of the *Relief Society Magazine*.

OFFICERS' MEETING
THURSDAY, SEPTEMBER 30, 1937
OFFICIAL INSTRUCTIONS

President Louise Y. Robison

WE welcome you here this morning, and hope you are enjoying the Conference.

The Membership Cards for 1938 are ready for distribution. If you will call at the office for the number you will require, we shall be happy to supply them without cost to you.

The new four-year Record Books will soon be ready for you. An order blank will be sent to each Stake for you to indicate the number of Ward Record books you will require. We earnestly desire all Stakes and Wards, as well as the larger Branches, to begin the 1938 records in the new books. May we impress upon the Stake, Ward and Branch Presidents, the grave responsibility of caring for the Record Books when closed on December 31, 1937. The Secretaries have given long hours of service keeping these valuable records. If there is a vault in the Ward Chapel, see that the book is placed in it. If there is no place in the Ward, the Stake House vault may be used. As there are some Stakes where no provision is made for keeping safe these precious records, we have permission to store them in the vaults of the Presiding Bishop's office. We think you had better keep them for a year after they are completed, then, if you have no place in which to safely store them, please send them to the Presiding Bishop's Office. It is, however, not as convenient for you if you want to look over any of the back records, but do take care of them, because they are most valuable. When a new chapel is to be built, use your influence to have ample vault space for storing records. We have the books bound for four years' record, but later, if there is a new organization in your Stake, we can have them bound for three years, or two years, or one year, so that the whole Church can begin at the same time with a new four-year record.

We have had, during the last year, some very unfortunate experiences because there has been no audit made. We have spoken of this before, but please every one of you pay attention to the audit. It would require very little time for the Ward or Stake Clerks to go over your accounts when you make your annual reports. If they would audit them, find how much money there is in the bank, and put their O. K. on them, a great deal of sorrow would be averted. Please be careful about it, and if necessary, pay for an auditor to go over the books, especially before they are turned over to a new officer.

We hope you are keeping an account of the number of inactive members who have become active. We feel that one inactive member becoming active is as valuable as two new members. I hope you are working on your inactive rolls. A year ago we permitted you to pay Annual Dues for your active and honorary members, and credit you 100%, but this does not relieve you from the responsibility of trying to get the inactive members on your active roll.

SPEAKING of Annual Dues, we appreciate greatly the efforts made by our Stake Officers in sending in their dues last year. There was a small decrease, but we think

it was wonderful of you sisters when you were relieved of this greater responsibility, to pay the Annual Dues as fully as you did.

A number of our Presidents have asked if they could have their magazine Drive at another period rather than from September 15 to October 15, and permission has been given them to do so. We do urge that you will keep one period, and make that an intensive Magazine Drive, whether July or June. Now that our lessons are beginning to be printed earlier in the year, if an earlier date would be better for your Stakes, we are perfectly willing for you to have this, but please let us know what time you prefer, and do not give up an intensive month's work for your Magazine.

Sister Hermana F. Lyon, who has presided over the Netherlands Mission Relief Society, made a wonderful report of the activities of our Dutch sisters regarding Annual Dues. In one branch only two men out of two hundred, were employed, but there was 100% membership dues paid in that branch. The women did handwork, or extra work, but they paid their Annual Dues. Can Relief Society women in our Wards at home fail to make their 100% when the Netherlands' sisters set such an excellent example?

WE are a bit disturbed over the report that some of the wards are using Work and Business Day for book reviews. We are not opposed to book reviews at all, but we are eager to have you keep Work and Business Day in the spirit for which it was instituted, and that is in helping our women become better mothers, and in taking care of the dependent children who need help.

There are many Wards in our Church where children could be made more comfortable if we could get the vision of Work and Business Meeting. Another activity for which there is a great need, is teaching women to do fine handwork which can be sold through "Mormon Handicraft," and in this way add to incomes where there is need. It is much better for mothers to remain in the home and care for their small children, than to leave the home and seek employment. This can be accomplished through the medium of "Mormon Handicraft," in cooperation with the director of Work and Business.

Much valuable assistance may be obtained from the Agricultural Colleges of each of the States. Mrs. Maycock, Assistant Director for Home Economics for Utah, and Miss Hepworth, of Idaho, have given Relief Society most valuable help through the County Agents and Demonstrators. I feel confident if you sisters will contact the County Demonstrators, or even the State Director of the State in which you live, you will be greatly benefited. Mrs. Maycock suggests that a committee of possibly three women from each Ward, meet with the Stake Supervisor of Work and Business and have a County Demonstrator instruct them in any phase of better home-making. This is a rare opportunity to learn the newer and better way of doing things. For example, Sister Ivy Hall, demonstrator for Salt Lake County, had on display a baby's dress and slip which were cut on the bias. They were exquisitely dainty, and had the advantage of growing with the baby as there were no straight seams to bind.

Members of the General Board have attended demonstrations in Counties where Stake Class Leaders from all Stakes in the County, were in attendance, and we were delighted with the valuable, practical help which was given. Many of our Stakes are taking advantage of this

expert instruction in sewing, cooking, canning and drying fruits and vegetables, and in storing vegetables. We feel confident this assistance is obtainable in all the States because of the very willing response to our request for help from the State Health Departments. We acknowledge with sincere appreciation the cooperation and help given to our women by these officials in each State which we contacted.

We are greatly interested in the kind of art needlework which our mothers and grandmothers did. For instance, pillow slips trimmed with fine wide crocheted or knitted lace. We have sold many pairs of these, but please remember that we cannot use old or used articles, no matter how lovely they are. We want to encourage the use of local materials if possible, artistic articles made of wood, stone, wool or pottery.

WE are very happy over the activity of "Mormon Handicraft." Although we discussed with you at April Conference, the advisability of beginning such a venture, the shop was not opened until the middle of June. One hundred thirty-five women have participated in supplying articles for sale. We have sold for one woman alone, one hundred seventy exquisite aprons. Quilts, pillow slips, knitting bags, aprons, copper bowls and many other lovely articles have been sent all over the United States. Only a few days ago, five elegant quilts were sent to an address on Park Avenue, New York. Up to September fifteenth, 1,348 articles were sold. This figure is exclusive of the home-made candy which is made fresh each day from Utah-Idaho sugar, and is one of our most popular attractions. Three Stakes—Granite, Wasatch and Weber, lead the other Stakes in "Mormon Handicraft" membership—each Ward in these three Stakes has paid up membership. The Stakes are members also. Membership has been issued to Branches in three Missions—South Carolina District, Southern States; Minneapolis Branch, North Central States Mission and Gebo Branch, Western States Mission.

We feel very badly to have to return articles, but there are definite rules of acceptance—every article must be approved by the Stake Work and Business Leader before sending it to the General Board, and every article must be perfectly made,—no unfinished seams or "raw" edges.

THERE are a number of Stakes who are having a bit of difficulty about burial clothes. Some of the Stakes are continuing the old custom of making burial clothes free of charge. Sisters, our responsibility is to give service. If a family has been in need of bread and shoes, they certainly will be in need of burial clothes when loved ones die, but Relief Society is not to supply any material things to people who can afford to pay for them. We want burial clothes to be on the same basis as any other part of charity work. Some of our women are working beyond their strength in providing burial clothes, and unfortunately it is often some sister who makes her living with her needle. Please sisters, change this attitude.

THERE is a feeling in some of our Stakes that board members are not required to attend Relief Society meetings except when officially appointed. It is the opinion of the General Board that unless Stake Board members attend as many Relief Society meetings as possible, they are not prepared to advise Ward Officers as they should.

We are thanking 99% of our Stake Presidents who make such excellent preparation for our Stake Conferences. We do not want you to be over-burdened, but we do feel

it is necessary for you to make proper arrangements for your meetings. When we go to a meeting early in the morning and find the door locked, and the key mislaid, or when we go into the Relief Society room and find some other organization there, and we have to walk to the stake office a block away, it disturbs the spirit of our meetings. This suggestion is just for the one, and not for the ninety-nine who do things so beautifully.

We would like to hear from you Stake Presidents who have Church Security supplies which have been left on hand for a long time. If you have clothing that is stored in makeshift places, we can help you if you will let us know. Be accurate about the amount you have. Last year one of our Stakes reported they had 1,000 pounds of dried fruit, and when the Church Security made requisition for it, the Stake President could only find 200 pounds. It was a bit embarrassing.

We are still asking you to help those women who are not good homemakers, and we are still asking you not to let the Ward know what you are doing. Do keep the confidence of those whom you are assisting.

WE are asking, too, that you sisters consider Relief Society work your first obligation, next, of course, to your family. Last year there was complaint about the Cancer Control. Sisters, we thank you for what you did, but we think you did altogether too much. We wanted our women to have this educational program, and suggested having the visiting teachers take this material into the homes, but some of our women took the whole responsibility of the campaign. It is a most worthy cause, and what you can do for it, without making it burdensome, will be appreciated.

Peace is another subject in which we are vitally interested. A few men are trying to plunge the whole world into destruction, and every woman must stand for peace.

In the study of our literary book "Star of the West" we have an excellent opportunity to create a favorable attitude toward the Indians. Those of us who believe in the Book of Mormon, can help bring about the fulfilment of the prophecy that the descendants of Lehi would become a white and delightsome people.

I WANT to leave my love and blessings with you wonderful sisters. When the roll is being called I listen to hear your voices, and look eagerly to see you stand. I could not have a greater thrill when my own children come to see me than I do when meeting you wonderful women who are so earnestly serving those whose burdens are too heavy for them to bear alone. I pray that you will be blessed; that your homes and your Wards will feel your influence; that you will have those wonderful attributes which were pointed out to us yesterday morning—the Savior's attributes. This is the only way we can help our Father's children. May His blessing and His peace be with you, I humbly ask in the name of Jesus Christ. Amen.

ONE HUNDRED THOUSAND ACTIVE MEMBERS BY 1942

Janet M. Thompson—Member of General Board

IN 1916 the total membership of Relief Society was 43,894. For the year ending December, 1936, the total membership was 73,062. These figures indicate that within the past twenty years there has been an in-

crease in membership of 29,168—approximately 1,458 new members annually.

An enrollment of 100,000 active members by 1942 would mean an increase in membership of 26,938 within the next four and one-half years—approximately 5,986 new members per year. If each member would be willing to assume the responsibility of enrolling one new active member within the next four and one-half years, the total membership would far exceed our expectations.

There is a fertile field to draw from. In stakes only, there are 127,248 families. With Relief Society totaling 59,725 members in stakes, and 13,337 in the missions, we have some idea as to what the future promises.

It might be of interest to give some statistics of various wards: In one large ward there are 544 families. Of this number 160 are represented in Relief Society, with an average attendance of 64. In a ward of average size—150 families, 52 are represented in Relief Society with an average attendance of 26. In a small ward of 78 families, 36 are represented in Relief Society with an average attendance of 11. Total number of families in these three wards—772; number represented in Relief Society 248, average attendance 101; this indicates less than one-third are represented in Relief Society, that less than one-half of those enrolled attend regularly. If the records of other wards are comparable to these (we have every reason to believe they are) some consideration should be given to increasing active members.

In one ward a certain President keeps accurate check of those not attending. After roll is called, mention is made of those not present and certain individuals are appointed to keep in touch with absentees. This method stimulates attendance.

IT has been said "A great purpose is magnetic, it attracts resources." If this be true we can attract resources to build the organization, to recruit the ranks and make safe the goal. Some available resources are —Ward Clerks, Inactive Members, Class Leaders, Work and Business Supervisors, Visiting Teachers, Enlistment Committees, Special Program Committees, Ward Conferences, Daughters' Day, Musical Activities, Special Stake Days.

It might be well to appoint special chairmen to supervise the work that will necessarily arise. If a division of responsibility is made, it should result in no one person being overworked. The President might prefer to be responsible for contacting the Ward Clerk, the Inactive Members and Visiting Teachers; one Counselor—the Class Leaders, including Work and Business Supervisors, Enlistment Committee, Special Program Committee. Another Counselor might use the Ward Conference, Daughters' Day and Ward Musical Activities for recruiting members.

From the Ward Clerk definite information can be obtained as to number of families in ward, number in family, ages, etc. He can also furnish periodically names of new members in the Ward.

A definite program for interesting inactive members might be considered—not an intensive one-year program—but one that is extensive, one that will sustain through the years.

Class Leaders and Work and Business Supervisors can cooperate by featuring the lessons and work days, by providing special days for guests, by inviting them to assist with programs, by keeping in

constant touch with those whom they consider prospective members.

Visiting Teachers have a splendid opportunity to recruit the ranks. They can take a very definite message into the home each month—one that will stimulate and help members and non-members to feel the importance of Relief Society.

Enlistment Committees can be most helpful in strengthening the ranks.

Special Program Committees can accomplish much in interesting non-members.

Attractive high-class programs usually reach individuals sometimes considered disinterested.

Relief Society Ward Conferences are invaluable. Special effort can be put forth at that particular time to bring before the public the real values of Relief Society, to inform them of its many advantages, of benefits to be derived through active participation.

Of all our resources probably the greatest is Daughters' Day, which provides a rare opportunity to honor another generation—future members—and to acquaint them with Relief Society functions. If a special committee were given the responsibility of planning for this day, preparation could commence early in the year, a check made on number of daughters, with a view to securing as many as possible to participate on the program. A Daughters' Chorus might be used.

We cannot over estimate the value of musical activities. Music can reach the hearts of individuals where nothing else will, for it speaks a universal language, it unites humanity, makes "ordinary living glorious living."

Stake Boards can support and strengthen the endeavors of Ward Members. A special Stake party might be held once a year to encourage prospective members—to welcome new members. A Stake Daughters' Day might be featured.

SCRIPTURAL READING IN THE HOME

Nellie O. Parker—Member of General Board

THE home project of scriptural reading was intended not only for the members of Relief Society, but also for their families.

If children are to be equipped for the future, for a fuller appreciation of life, for leadership in the Church and for the making of effective missionaries, they must be well versed in the Scriptures.

One cannot be truly educated without a knowledge of the Bible. It is the greatest book of the civilized world, and has had a greater influence on the lives of people than any other book. It has molded religious beliefs, ethical and moral codes, and laws and relationships to one another. Much of the great art and literature of the world has had its inspiration and source in the Bible. Modern literature abounds with allusions to it, or quotations from it.

Parents of former days felt the responsibility of teaching their children the Bible, and insisted on scriptural reading and the learning of many of its passages. For the most part modern children do not receive such training in their homes. They miss the spiritual fortification and soul development, as well as the educational advantages, that such training gives. The home misses being the significant unifying and stabilizing power it should be.

This year our project is to read the four Gospels from the New Testament with our families. In study of the life of the Savior and

His ministry, there will be a real opportunity to bring to the children the great fundamental truths He taught that they may shape their lives in conformity to these. Only by following His teachings can they experience the complete life, and know of a certainty that Jesus is the Christ, the Son of the Living God.

In teaching children to understand and enjoy reading the Scriptures, care should be taken to choose those passages that are suitable for their age and experience. A mother who knows her children will know what appeals to them most, and will use that approach to their spiritual feeding. Get the children in a receptive mood, much as Jesus did His listeners. Tell a story or ask questions that will open the way for the consideration of the subject.

The value of memorizing important passages should be emphasized. A chapter in its entirety could be learned. Its poetic beauty will create a love for fine literature. Its spiritual content and wisdom will develop and guide the soul. Care should be taken that the personality of the Savior be presented in the right light. Oftentimes children, especially boys, are not attracted to a meek and lowly being who never did any wrong. But they will admire a vigorous, courageous man, whose wisdom saw the truth through the chaff of prevailing customs and beliefs, and who was not afraid to attack insincerity and hypocrisy even when displayed by the high priests and rulers. Young people will glory in His righteous anger when He cleansed the temple of the money changers, as well as in His cleverness in answering those who wished to incriminate Him. When they accused Him of breaking the Sabbath, He answered them by asking "Is it lawful on the Sabbath Day to do good or to do evil, to save life or to destroy it?"

Children will enjoy being shown how appropriately His parables fitted both the people, to whom He was talking and the things He wished to teach and they will also appreciate the literary perfection. The Prodigal Son is without a peer in the realm of the short story.

Parents should begin early with the children, as their influence is great then; tell the story, for example, of the birth of the Savior in a simple realistic way, quoting often "And the angel said, 'Fear not, for behold I bring you good tidings of great joy,'" etc.

If father working in cooperation with mother, will make special effort to have these occasions pleasant, with a feeling of love and trust in each other, and a happy companionship with all, great good will result. Not only will the Scriptures be learned and loved, but there will be a stronger, more closely knit family unit. As Tolstoy has truly said, "Where love is, there God is also."

Home night, or an hour set apart for the family, will be a splendid place for scriptural reading. Allow each one his turn in choosing, reading or quoting his favorite verses.

I know our Heavenly Father will come to the aid, and will enhance and compensate the earnest endeavors of parents who beseech Him in prayer, that they may in wisdom teach their children to read "the way of Life unto Salvation" so that the children in turn will want to take the high road unto Life Eternal.

General Session

IN MEMORIAM

Rosannah C. Irvine, General Board Member

BLESSED are the dead which die in the Lord. . . . They may rest from their labors; and their works do follow them."—Rev. 14:13.

Since last October Conference four of our lovely Board members have been called to higher existence; Ethel Reynolds Smith, Elise Benson Alder, Inez Knight Allen, and Hazel Hill Greenwood.

Our loss is so recent and so overwhelming as to leave us stricken and dismayed.

However, our sorrow must not cause us to forget their happiness in their promotion and their glory. The only consolation that can come to us in our bereavement is that thought, that they died in the Lord, and though lost to us, they have entered into the place prepared for them by our Savior according to His promise of old.

These women whom we mourn today had utterly different and outstanding personalities. And yet, in virtue and capability they were so similar that their characters seem almost fused into one composite being. Different as they were in appearance and characteristics, the life of each is peculiarly emblematical of Relief Society ideals. Their abilities were recognized, and they were given responsibility and position according to their merits. Happily for them, others had wisdom and vision to perceive in them capabilities which were so successfully developed for the benefit of our cause. If their talents were of a distinct and varied order, they at least were of the same rare, high quality.

Taken in the bloom of their mature womanhood, while they were yet active and useful, and in love with life, we cannot help but realize that they were called for a special work on the other side. The wonder is not that four such noble women should have been touched by the finger of God, and taken from us in one short year; the wonder is that we should have had the benefit all these years of their companionship and love. These women have not lived to be forgotten. They will not pass into oblivion. While they lived they were an inspiration and a joy to all who knew them. In death they shall not cease to be held in reverent remembrance.

Their faith and courage and devotion which reached the extreme height of human need, their response to the cry of the distressed, the simplicity of their lives, their love and loyalty, their delight in their work must ever remain in our memories to inspire and guide us to the highest possibility of human effort.

AND now, in the order of their passing, let us pay tribute to them. Hazel Greenwood, so lovely to look at, so light hearted and gay, so talented and useful, such a grand person to have for a friend.

Inez Allen, so strong, and yet so simple hearted, so wise, so witty, so kind, so forceful and true, so dear, so dear.

Big hearted, loving, lovable Elise Alder, who, like Browning's Last Duchess " . . . loved whate'er she looked on, And her looks went everywhere."

And brilliant, good, capable, valiant, sweet, sweet Ethel Smith. All four were equally loved by us their co-workers, companions and friends. Let us think of them not as lost, but

gone before. Let us raise our souls in gratitude to our Heavenly Father for His kindness to them,—and in prayer for ourselves that we may be comforted, and be able to accept in humility and faith our great loss.

Our feeble words can add nothing to the beauty and perfection of their lives. No more perfect epitaph can be given than that they loved and served humanity and died in the Lord.

And when they entered the glorious presence of God, we know that they heard the voice of the Savior in greeting, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

ELDER JOSEPH F. MERRILL

I HAVE not words to express the honor I feel on being invited to meet with you, and to talk to you a few minutes. I have said many, many times, and most sincerely, that of all the organizations in the Church that are asked to assist the Priesthood, I think the Relief Society stands first, and I have said to the Priesthood that if they could only take a cue from the Relief Society their work would be done very, very much better than it has been done.

I think in this organization we find exemplified to a degree perhaps greater than anywhere else in the Church, the highest and the best motive that human experience has ever found. All your work is motivated by love of the highest and purest type, and that being so, the spirit that is in your organizations, in your meetings, in your work, is, I believe, God's Spirit.

We are faced, in the Church, with many problems, some of them very difficult. I have said that we are called out of Babylon. I wonder if we have in the past in part misunderstood the meaning of that call. Babylon is among us. To be called out of Babylon, as the circumstances at present prevail in the Church, cannot mean that we are called to leave our homes and our lands, and go elsewhere and build up communities in which the Latter-day Saints shall be the only dwellers. There are no such lands available, and so while the call comes to us with ever increasing force, we ought to look perhaps to a little deeper meaning of the call than we have sometimes in the past been accustomed to give to it. Yes, we are called out of Babylon, which means, that we are called to forsake the ways of the world. Yet living among the world (non-members of the Church) with the influences of the world existing in every community where Latter-day Saints are organized, requires that we should be increasingly on our guard. Particularly is this true with the young people, and it is also true with the older people, because we do find that we are being influenced to a degree that perhaps we do not recognize by the Babylon among us. I think if there was ever a time in the history of the Church when the call of repentance is a needful call, it is today.

May I say that I have taken the theme for the few remarks I shall make from a revelation that was given through the Prophet Joseph Smith to the Church in the second year of its organization, November, 1831. May I read a few verses from the 68th Section of the Doctrine and Covenants.

"And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents;

"For this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized;

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands,

"And they shall also teach their children to pray and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy."

THE public and private schools are organized in our country today, and in the regions where the Latter-day Saints are organized, to a degree perhaps that the past has never known. The schools are excellent, their facilities are first-class, their teachers are well trained, and the discipline is good. In the Church we have our own organizations working perhaps more effectively, in more unity of purpose, and with an earnestness that we have not known in the past. In view of these educational facilities outside of the home, we are hearing it more or less frequently said, "It is not necessary any longer in the home to pay particular attention to the training of the children, that is all done for us." That is a very serious mistake; it is an entirely wrong view to take. The influences of Babylon about our children and about ourselves were never greater, perhaps, than they are today, and if this statement is true, there never was a time when the influence of the home should be exerted more strongly than it is today. We cannot get the things taught in the schools that the home ought to emphasize, and the greatest of these is faith; faith in a living God, faith in this Church as a divinely established institution, organized not that it might have members to glorify the Church and make it shine upon the earth, but organized to help its members. As its members increase, it is necessary that the Church shall be more and more completely organized than it has ever been in the past.

There was a time when the members of the Church were few, and the organization was comparatively simple. Today the members of the Church are many, and they are found in every land. In order to adequately take care of their spiritual and their material needs, for we believe that both the spiritual and material add to the joys of life, it is necessary that the Church shall be increasingly more fully organized. But what can the home do? It is only a unit, of course, upon which the Church is founded.

THE most effective way to teach is by example. If the head of the household and the mother are truly living the Gospel of Jesus Christ every day, exemplifying its teachings in their conduct and in their relations with their fellowmen, we shall have brought into the home an extremely effective agency in developing a faith in the hearts of the children.

I have in mind the effect of prayer. We are commanded to teach our children to pray. Do we do that in every home in this Church? Does the family surround the family altar daily and kneel in earnest, devoted prayer, and thank the Lord for all His mercies, and beseech the guidance of His Spirit and His protecting care against all the evil influences that will destroy our faith and bring misery and sorrow and distress into the home? Do we do that, and if we do, do we ask our children to participate in the prayer?

I hope you will pardon me, but I was brought up in just such a home. From my earliest recollection, when I heard my father lead in the family

prayer I had implanted in my heart an absolute conviction of the existence of a living God. My father prayed with such earnestness, with such devotion that it seemed to me it lett absolutely no doubt in my childish heart that the Lord heard every word of the prayer. As a result of that kind of training, I think every member of the family had implanted in his own heart the same kind of faith; and I can say that there was never a time in my life that I had any doubt of the existence of God, and I attribute it to prayer in the home.

In this busy, complex life, do we neglect devotion around the family altar with our children? Do we call them in and ask them to participate with us, and is that a service that we never omit? It makes no difference how hurried we are, and the circumstances under which we live, can we not find time to pray? If we have the guiding hand of God to help us, if we have the companionship of the Holy Spirit, we have an influence brought into our lives that will contribute more to the joy of living, more to the success of our efforts than anything else. If we have God on our side we are safe. But now, my sisters, you know that we are subjected to influences from Babylon that are destroying our faith. Perhaps there was never a time in the history of our Church when people generally had more disregard of observance of the Sabbath Day than they have today. Why is it possible for many amusements of one form or another to thrive on the Sabbath Day in Latter-day Saint communities? How is it possible that the moving picture industry has its most thriving day on the Sabbath Day in those towns where 95% of the inhabitants belong to our Church? Have we forgotten the holiness of the Sabbath and do we attempt to remind ourselves and our children of these things?

If we are going to teach effectively we must employ one of the finest arts known to human kind. How can we influence our children, companions, associates, and friends? It is an art, that ought to be cultivated. There must be tact and love; there is no such thing in the Church as force. It is one of the things that is not recognized in Heaven as legitimate. Our whole work, the philosophy of all our doctrines is based upon the idea that man is free, that the soul is free, and that we may be led, but not driven. Free agency is a doctrine that is fundamental with us, and so we cannot force our children if we are to properly motivate them, strengthen them to do the things we like to have them do. The method that may be successful with an eighteen year old girl, may not be successful with a ten-year-old. The art of teaching is an art that you sisters in the Church have developed to a higher degree than is found to exist anywhere else in the Church, but there is still room for improvement. We must keep these problems constantly in mind, and our obligations not only to ourselves but to our families, and to the promises we have made to our Father in Heaven.

I KNOW a college girl seventeen years of age, who came from one of the missions in the Church and spent the summer in one of the Stakes of Zion. I was a conference visitor at this stake and inquired about conditions there. There were three saloons, the movies were operating on the Sabbath Day, and there were public dance halls. This girl was shocked to find such conditions prevailing among our own people, the little regard they seemed to have for the holiness of the Sabbath Day. It was considered the right

and proper thing for the young people to express their sociability by partaking of wine, and of course the cigarette was only a little symbol of friendliness. So when they were out in their groups and parties they must engage in the use of the cigarette and in the drinking and the dancing. Thus she went on to describe the conditions that existed in that Latter-day Saint community. She said, "We have nothing of that in our branch, we are taught differently; we are supervised, watched and strengthened against these influences of the world." Of course there are certain conditions in that branch that I think are favorable. Latter-day Saints closely drawn together in that community, are few in number, they meet and play together. So while they live among the world, they are in a sense, outside the world. But evil influences and temptations exist there and in other places where the Church is organized. Satan sees to that. Hence there is an increasing need for greater spirituality in the homes, exemplified by increased devotion of the parents themselves and by an increased attention to their children. If they fail, if the children stray away and are lost, whose fault? Well, we have the word of the Lord for it, the sin will be upon the heads of the parents, when parents fail in their duty to their children.

IN conclusion, I most earnestly hope that this matter of prayer in the home shall be a service that is never neglected. If for any reason any of us have not been accustomed to it, will we not introduce it? If we will do so we will find that prayer in the home, supported by the right living of the parents, will be the means of saving many precious souls that otherwise will stray away to our own condemnation.

Regarding the Sabbath Day. Do you yourselves participate in violating it? I remember reading a few years ago a book written by an Eastern gentleman who is well known in this community. He was decrying, from the parental and adult point of view, the recklessness of youth in these modern days. But he proceeded to point out that youth did nothing that it did not see its elders do. And so I think we need to watch ourselves, and pray for ourselves. If the Devil can only overcome the Saints, then his work is easy. He has been operating in various ways from the beginning, but his methods of operation today may be entirely different from those of a hundred years ago. Today, throughout the whole world there is more friendliness toward the Latter-day Saints. Are we going to feel that after all we have nothing sacred, nothing different, nothing that will hold us together, nothing that will enable us actually to demonstrate in our living that we are not of the world? Or shall we show that we have come out of the world because of the convictions that we have that God does live, that this is in reality His Church, and that His Priesthood is operating in the Church and governing the Church? If we cannot feel this way, if we do not know these things I think the thing for us to do is to humble ourselves and to strive with all the strength that God has given us, to develop this faith. Then armed with this faith can we not accomplish wonders? If wonders are accomplished, my sisters, it will be because of your valiant efforts.

You cannot do the whole thing alone, but you can lend your valiant help. You can help the Priesthood in all of these activities. Without your help the Priesthood may fail to function acceptably to our Father in Heaven. Therefore, I pray most earnestly that you will have the Spirit

of the Lord in your hearts and in your homes, and that you will labor even more diligently. God grant this I pray in the name of Jesus Christ. Amen.

MESSAGE FROM THE FIRST PRESIDENCY

World-wide publicity has been given to the Church Security Program, but practically all has been complimentary and laudatory.

There is considerable hesitancy and apathy on the part of some Ward workers to meet the problems squarely and to assist distressed families towards the goal of permanent independence. Upon the Relief Society Presidents rests the responsibility for searching out the needy and under the direction of the Bishop, to administer to the needs of unfortunate families.

We appeal to the Relief Society officers of each Ward to work in the closest of harmony with the brethren of the Priesthood, first to see to it that every needy person within the Ward is supplied from the commodities produced within the Ward for that purpose or from the surpluses that may be had by the Church generally or from mercantile establishments as may be necessary, and, second, to see to it that opportunities are provided for such persons assisted to work on some project within the Ward or the Stake so as to give those who are to be assisted a feeling of independence and a desire to be self-sustaining.

To the great Relief Society organization as a whole we extend our thanks and appreciation for your efforts in the Church Security Program in providing food, clothing, bedding, and other necessities. We compliment you and bless you for your efforts, but remind you of the greater need of teamwork within each Ward that the greater and more permanent objective of this program might be realized, namely: That each individual family shall be helped in its efforts to help itself.

HEBER J. GRANT,
J. REUBEN CLARK, JR.,
DAVID O. MCKAY,
First Presidency.

September 30, 1937.

President Heber J. Grant's address will appear in a later issue of the Magazine.

PRESIDENT LOUISE Y. ROBISON

DURING the month of August, I had the great privilege of attending the Oahu Stake Conference and visiting the Hawaiian Mission. It was a rich experience.

I have often wondered why missionaries were sent to the Islands, then known as the Sandwich Islands, at so early a date. The Church had recently come to Utah, many of the people were in poverty, few had comfortable homes, and transportation was hazardous and uncomfortable. There certainly was much to do at home. But when I went to these lovely islands, and became acquainted with the people, I felt I knew the answer. I believe the Lord loved them so much that He inspired the leaders of the Church to send missionaries to them at the earliest moment.

I bring greetings to you from these wonderful people. Sister Eliza Salm, a true Hawaiian woman, is President of the Oahu Stake Relief Society, and in all of my visits in the Church, I have never met a woman who presided with greater dignity or with more of the Spirit of the Lord, than Sister Salm did at the Relief Society conference.

The attendance at Relief Society Conference and the Stake Quarter-

ly Conference was excellent. The arrangement of the Quarterly Conference under President Ralph E. Woolley, was very fine. President Woolley attended all sessions of Relief Society Conference, and gave a message to the older sisters in their native tongue, which was a great delight to them. The singing in all sessions of the Conference was most beautiful. Few stake choirs in the Church can equal the Oahu Stake singers.

President and Sister Bailey arranged a very comfortable and interesting tour of the Hawaiian Mission. With Sister Bailey, who was a delightful traveling companion, I visited all the islands of the Mission.

The missionaries were unusually fine, earnest young men, and the three "Lady Missionaries" were just as fine and earnest as were the Elders. If I ever have a feeling that possibly the young people are not going to carry on the work of the Church, as we hope to have it carried on, I have only to go into the mission field and see the work the missionaries are doing, and partake of their spirit. I always come home feeling that "Zion prospers, all is well."

Our first meeting in the Mission was with the Leper Colony, on the Island of Molokai, where we have a fine group of Latter-day Saints with a well organized Relief Society. The spirit of faith and cheerfulness among these afflicted people was both inspiring and heart-breaking. The singing here was beautiful. We also had a district conference of Relief Society on Molokai, under the able leadership of Sister Bessie Makikau. The members of the Church are "Homesteaders" and have huge tracts of pineapples. The elders and the local brethren were most cooperative. We held meetings all day and far into the night with these hospitable people.

More time was spent on the Island of Maui, where Elders and Relief Society members came from all the branches, and where a district conference was held. Sister Rose Kaaa and her able assistants had prepared an elaborate program, including a sunrise service on Sunday morning. This was held far up on a beautiful mountain under the pepper tree where President George Q. Cannon spent a great deal of time while translating the Book of Mormon into the Hawaiian language. Probably a hundred members attended this inspirational meeting, presided over and conducted by the District President, Elder Cheever, assisted by five fine elders. The morning was perfect—our Heavenly Father was most gracious in giving us a rich outpouring of His Holy Spirit. It was a sacred hour, never to be forgotten.

I wish there were time to tell you of the kind friends who made our visit a delight, but I could not mention all of them, even in an hour's time. I was on the islands only three weeks, but I wanted to weep when I left these friends, as I may never see them again. Yesterday Brother Nephi Morris said that when we meet people who belong to the House of Israel, there is a bond of friendship at once. I compliment myself when I feel that I am one with these fine Hawaiian saints.

Schools on the islands are very fine. Mr. Harry A. Franck, the historian, claims the Public School System to be the best in the United States. There are many excellent private schools. Outstanding among these are the two schools for Hawaiian young people, one for boys and one for girls, maintained by a fund of many millions of dollars, established by a princess many years ago. Excellent courses in Home

Economics and the care of babies are featured in the school for girls.

Due to the civic minded women of Hawaii, and their interest in the beauty of their country, there are no billboards on any of the islands, but instead there are miles and miles of flower-lined streets and highways. I was especially fortunate in seeing the night blooming cereus. Over a rock wall, blocks and blocks in length, were millions of these exquisite blossoms. They bloom in all their beauty only a few nights once a year. Flowers in Hawaii certainly bear out the saying that "the more one gives the more he has." The people are most generous in giving flowers, and every bush and tree seems to glory in producing more blossoms.

I had the privilege of attending a meeting with the Japanese Latter-day Saints. President and Sister Hilton A. Robertson live in Honolulu, and preside over the Japanese Mission. This was a real inspiration. Possibly I have a bit of prejudice on account of wars that are being waged among some of the Nations, so I was especially happy to meet our Japanese members and partake of their spirit. One of the members had joined the Church while attending the Agricultural College at Logan, Utah. In conversation with him he said, "I joined the Church thirty-eight years ago, but I have been asleep for thirty-six years. I can see now what I have missed, what I would be now if I had only lived the Gospel as I should have done during these years."

I am wondering if some of us are like this fine Japanese doctor, if we, too, are not asleep. The Gospel offers us such rich opportunities for improvement of ourselves and for service to others.

THOSE who saw the magnificent pageant, which the Granite Stake Relief Society presented in this building last night, must feel the responsibility of coming to earth when the Gospel is restored in its fulness. When throughout the centuries we were eager to come to earth, we were reserved until this favored time. When we think of the fine women who have lived when the Gospel was not on the earth, women who had the blood of Israel in their veins, but who were denied the privilege which is ours today, I am wondering if we appreciate our blessings. When we sing or read Parley P. Pratt's inspirational hymn, "The morning breaks, the shadows flee, Lo Zion's standard is unfurled," we must feel the challenge that we, the women of the Latter-day Saint Church, have in upholding the standard which is unfurled. Later, in the same hymn, is the inspiring line "Jehovah speaks, let earth give ear." If we truly know that, if there is in our hearts a burning testimony that Jehovah has spoken in our dispensation, is there anything in the world that we can do that is of more importance than to teach this truth to our children, and help them to know that the Gospel is true.

I pray that we will go to our homes filled with the Spirit of the Lord, with gratitude in our hearts, feeling that there is no effort too great, there is nothing that we can do that is too much to prove to our Heavenly Father our gratitude for His blessings to us, I ask in the name of the Lord, Jesus Christ. Amen.

Lesson Department

Theology and Testimony

LESSON 5

SOME THOUGHTS ON PRAYER AND THE REIGN OF LAW IN THE MASTER'S TEACHING

Helpful References

In the *New Testament*:
Matthew 6:5-13; 17:14-21; 21:13-22; 23:14; 26:36-44; Luke 3:21-22; 5:33-35; 6:12; 9:18; 11:1-13; 18:1-8.

In the *Book of Mormon*:
2 Nephi 32:8-9; Enos 1-18; Alma 10:22-23; 22:16; 33:2-11; 34:18-29; 3 Nephi 12:44; 18:19-23; 19:6-10, 22-35; 27:1-2; Moroni 2-6.

In the *Doctrine and Covenants*:
10:5; 19:28; 20:33, 47; 25:12; 29:2; 65; 68:33; 84:61; 88:62-65, 83; 98:1-2; 101:7; 109; 130:20-21.

Talmage, *Jesus the Christ*:
pp. 237-242, 395, 434-36, 609-614.

Brown, *Why I Believe in Religion*:
Chapter IV.

Leighton, *Religion and the Mind of Today*:
Chapter XXVIII (Use discreetly).

1. *Christ Taught Men to Pray.*—The teachings of Christ breathe the spirit of prayer. The example of His own life shows how completely He looked to a power higher than Himself. If the Son of God had recourse to prayer to help him fulfil His mortal career, how much more ought ordinary men to seek divine aid. The Savior taught both by precept and example the secret of successful prayer. No true follower of Christ can miss His express injunctions in reference to it.

2. *Is Prayer Becoming a Lost Art?*—Many observers believe that prayer is rapidly becoming a lost art. If it is, we ought, as a Church, to guard ourselves from losing one of the most important aids to the spiritual life. It may not be amiss at this point to note the observation of an American scholar who is particularly interested in the trend of religious beliefs among the scientists of our country. He says, "In the absence of belief in a God who hears and sympathizes with man, and who, under certain conditions, answers his prayers, traditional worship could not go on. It appeared to me, therefore, of the greatest interest to secure definite information regarding the prevalence of that belief among scientists and students." His study ranges over a period of twenty years. The conclusion he finally comes to as a result of careful observation is as follows: "Nothing in contemporary anti-materialistic science countenances belief in the God of the religions—a God, who, on request, calms the raging seas, cures the sick, transforms depression into elation, delivers from temptation, and accepts thanks and praises for his merciful deeds." We can be thankful that the Church of Jesus Christ of Latter-day Saints is still "traditional" so far as belief in the efficacy of true prayer and worship is concerned. Let us hope that prayer does not become a lost art to Latter-day Saints!

3. *Some Reasons for Neglect of Prayer.*—For centuries before the Reformation, organized religion had held back or positively thwarted the efforts of men to get at the truth in the physical world, indeed in most realms of legitimate research. Since that time the attainment by men of greater freedom to think and to in-

vestigate has produced a revolution in our world. This is especially true of the work of the past one hundred years. The tremendous increase in the influence of science and its methods has led many to the belief that science, not religion, will be the means of saving the world from its evils and produce a positive era of righteousness. The use of the scientific method has produced such a change in our physical environment and in our thinking that it is quite natural for many to believe that man is quite sufficient in himself, that the universe is held in the grip of cold hard forces any amount of yearning and petition cannot change—in effect, that prayer and worship have little or no potency in such a universe. Not all scientists by any means believe in such doctrine. But enough do believe in it to cause widespread doubt in the traditional efficacy of prayer and worship.

4. *The Church Teaches the Necessity of Prayer.*—The Church in this dispensation reaffirms the teachings of the Christ on prayer as given in the New Testament. In fact the risen, resurrected Lord Himself is the author of the revelations to the Prophet Joseph Smith, in which prayer is mentioned. Thus the Lord says, "Listen to the voice of Jesus Christ, your Redeemer, the Great I Am, whose arm of mercy hath atoned for your sins who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer." (*Doctrine and Covenants* 29:1-2) It is instructive to consult the Index and Concordance in the current edition of the *Doctrine and Covenants* on *Pray, Prayer, Prayers,* and to note the number and variety of references. No true Latter-day Saint can afford to neglect prayer in the light of modern revelation. "All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith." (*Doctrine and Covenants* 103:36)

5. *God Answers Prayers In Accordance With Law.*—Men see clearly enough the reign of law in the physical world, but ofttimes they lack sufficient insight in matters spiritual. If the latter were acquired, men would see that Law and order prevail as rigidly in that realm as in the world of matter. It need not be supposed that if God answered prayers there would necessarily exist confusion and contradiction in the world of nature. The Savior said to the Nephites during His glorious ministry among them, "Therefore ye must always pray unto the Father in my name: and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you." (3 Nephi 20:19-20) *"Which is right, believing that ye shall receive"* is the key to the matter; that is the law in the spiritual realm. Prayer and faith are essentially interdependent, and law continually reigns in the realm of the spiritual. Note in the following the law concerning faith. "And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye have hope for things which are not seen, *which are true.*" (Alma 32:21; italics ours) The Lord taught the Prophet Joseph Smith the reign of law (and it applies to prayer) when he revealed unto him, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (*Doctrine and Covenants* 130:20-21) The laws of the

physical world go hand in hand with those of the spiritual world. In the eyes of God the temporal and spiritual are not compartmentalized. Too often we poor mortals partially learn the law pertaining to the physical realm and then make the mistake of drawing sweeping conclusions about the spiritual realm.

6. *Christ Taught His Disciples the Law Pertaining to Prayer.*—Christ taught that prayer ought to be offered with real intent and not with a hypocritical spirit. It was to be done simply and not with ostentation. The simplicity of the Lord's prayer is remarkable. Prayer to be effective must often be persevered in. The remarkable parables of the Importunate Friend (Luke 11:5-10) and the unjust Judge (Luke 18:1-8) drive home this very point. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Also, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (See Luke 11:9, 13) The disciples of Christ knew definitely that their prayers would be answered if they obeyed His instructions.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." (James 1:5-6)

Questions

1. Do you believe that God in response to earnest prayer may change the usual order of nature and send rain, good weather, or good crops? Attempt to give an answer that would satisfy a reasonable thinking person.

2. How may God answer our prayers by not giving us what we ask for?

3. How would you answer the argument that God rules over too vast a universe to be able to pay attention to the prayers of insignificant creatures like ourselves?

4. What interesting lessons about prayer can you learn from Enos 1-18 in the *Book of Mormon?*

Problems

Treat only those that time and circumstances will permit.

1. By reference to the scriptures list the main requirements for an answer to prayer. Do you believe these are as binding as any of the ordinary laws of nature?

2. Show by reference to incidents in the life of Joseph Smith that he had to obey law in the spiritual realm before he obtained blessings.

Teacher's Topic

LESSON 5

THE REASONABLENESS OF JESUS

"To be a Christian is to admire Jesus so sincerely and so fervently that the whole life goes out to him in a desire to be like him."

"Reason is the guiding and directing faculty which enables us to increase the richness and value of life."

MILLIONS of people on earth are engaged in the quest for personal happiness. But the human family is prone to err, constantly doing things which retard it in reaching its goal. Things which, upon analysis, prove neither reasonable nor satisfying. Reasonableness, lev-

el-headedness, common sense is comparatively rare. Yet this element of character is fundamental and of intrinsic worth. Who is not greatly complimented when called a person of common sense! "We call it common sense, not because it is prevalent, but because it is a combination of the qualities and forces which, scattered among many individuals, may be said to belong to the common race of men." The individual who evidences this trait is the one whose life has richness and value.

Jesus' life was the epitome of common sense. His attitude toward life was reasonable. The tragedy of the world to him was that men failed to live that they "might have joy." He said, "I am come that they might have life and that they might have it more abundantly."

Jesus reasoned with men in regard to the right way of living. He exhorted the people at Cæsarea Philippi, "What shall it profit a man if he gain the whole world and lose his own soul."

"Every sentence of the Sermon on the Mount is a pearl and every paragraph is the classical expression of unadulterated common sense."

The reasonableness of Jesus is evidenced in all his teachings. The Jews had great reverence for the Sabbath and the rules for its observance were so numerous that it had degenerated almost into slavery. The view of Christ on Sabbath observance was reasonable—"The Sabbath was made for man and not man for the Sabbath." "Is it lawful to do good on the Sabbath days or to do evil? to save life, or to kill?" Thus he reasoned with the Jews.

Consider how he breaks down the objections of foolish men to prayer. "What man is there of you who if his son shall ask him for a loaf will give him a stone? If ye then being evil know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him."

The life and character of the Savior is the standard by which to gauge the lives and characters of all men—In achieving true happiness the exercise of common sense is essential.—Individuals must be rational beings, thinking clearly, judging wisely; evaluating all things in the light of the ultimate best good. The right concept of each situation, person, thing, event, value and relation is imperative. The responses made must be such as to promote well being.

Common sense enables men to face life squarely, taking stock of and utilizing their actual and potential abilities. Reason dictates that we must free ourselves from worry, guard against mental depressions, letting faith and courage replace fear, doing always those things which our own highest interests and those of others require we should do. Then be content and confide in Him who knows why the worlds revolve.

References: Jefferson—*Character Of Jesus.* John 10:10; Mark 8:36; Matt. Chapters 5, 6 and 7; Mark 2:27 and 3:4.

Questions

1. What constitutes a common sense attitude toward life?
2. Analyze the Sermon on the Mount and explain why it may be called, "the classical expression of common sense."
3. Give illustrations other than those given in the lesson of the reasonableness of Jesus.
4. What constitutes common sense with regard to worry; toward living standards; education; religion?

Literature

Lesson 5

Log Cabin Lady

IT isn't done in England."

That statement or one like it was a constant reminder to Mary, "the log cabin lady," that her social education had been sadly neglected. You will remember that she had engaged a Scotch lady of aristocratic birth to act as tutor for her. This arrangement, however, lasted but "one terrible week." The Scotch lady was, perhaps, just a bit too insistent upon what "is done in England."

Mary, as we have called the author of "Log Cabin Lady," pictures the break with the Scotch Tutor rather well, and at the same time, gives the reader a glimpse into her own American heart. In the presence of her husband and two important visitors, Mary had spoken to her chef waiter and had given him presents for the children. "When we were alone," she wrote, "the Scotch lady turned to me. 'In England,' she said, 'ladies never converse with their servants, particularly in the presence of guests.'

"Then she sealed her doom. 'Ladies never make gifts to their servants,' she added. 'Their secretaries, housekeepers, or companions disburse their bounty.'

"I remembered the old U. S. A. An American chef waiter might hope to be the father of a President. . .

"I would learn table manners from an English lady of aristocratic birth and social experience; but when it came to the human act of a little gift to a faithful servant, I declared my American independence.

"I was homesick for Wisconsin, homesick for real and simple people. I wanted to go home!

"That night Tom and I had our first real quarrel, and it was over my dismissal of the Scotch lady of aristocratic birth."

Mary felt friendless and lonely in England chiefly because she did not know how to get along well with people. She was self-conscious and diffident. She had dreamed much of England and its famous places and people, but she found herself unhappy among the shrines of her dreams.

A week-end in the country where Mary evidently thought she would find rural life such as she had known in Wisconsin and where, instead, she met dignity and form, added to her troubles. Unused to English country ways she had taken only bare necessities with herself and husband for the stay. Upon her return to London, however, Tom insisted that she get another companion. This time she was more fortunate and got not only a lady of splendid breeding and standing, but a friendly companion as well. Her name was the Honorable Evelyn, "but we quickly got down to Mary and Eve," Mary declared.

With this lady as her companion, Mary went to France with her husband where the free and easy manners of the French aided in restoring her poise. Eve proved to be a priceless asset and the two women became warm friends instead of tutor or companion, pupil or mistress.

In writing of her French experience, Mary says: "There is something in being born on a silken couch. Nothing surprises you. You are at ease anywhere in the world. Eve fitted into Paris as naturally as in her native London. I began to feel at home there myself. . . .

"My new friends in Paris discovered my happy secret," wrote Mary. (She was to become a mother.) "It was my all-absorbing thought and I was delighted to be able to discuss it frankly. Motherhood is the great and natural event in the life of a woman in France, and no one makes a secret of it. I was very happy in Paris. And then —Tom had to go to Vienna."

In Vienna Mary found form and ritual and dress even more rigid than in England. The acts of important people were governed entirely by the clock. She, having a mind of her own, rebelled and made Tom do the social honors while she and Eve enjoyed the museums. She was not sad when after a short time Tom was called back to England.

Upon her return to England Mary made her last "bad break." Upon being told by Mr. Gladstone that she looked tired and needed to go to Harwarden Castle for a rest, she replied: ". . . It isn't that—I'm not tired. It is such a happy reason!"

"I felt Eve gasp. Mr. Gladstone opened his kind eyes very wide and his heavy chin settled down in his collar.

"It was the last bad break I made," she said. "But it was a blessing to me, for it robbed all social forms of terror. For the first time, I realized that custom is merely a matter of geography. One takes off one's shoes to enter the presence of the ruler of Persia. One wears a black tie until eleven o'clock in Vienna—or doesn't. One uses fish knives in England until he dines with royalty —then one must manage with a fork and piece of bread. One dresses for dinner *always,* and waits for the hostess to say it is time, and speaks only to one's neighbor at table. In France one's guest speaks to any or all of the others; all one's friends extend congratulations if a baby is coming; one shares all his joys with friends. But in England nobody must know, and everybody must be surprised. No one ever speaks of himself in England. . . .

"With the aid of Eve I made a thorough study of the geography of social customs. . . . " The remainder of the page, at least, should be read in class, for it not only gives a statement of the understanding of this girl who had suffered with a "social custom inferiority complex" but also of an easy way to become at home among all people.

"Fear is the destroyer of peace," Mary continued in chapter six. "I knew no peace until I learned not to be afraid of conventions. The three most wretched years of my life might easily have been avoided by a little training at home or at school."

After their baby was born Mary and Tom made a hurried trip to the United States. While they were over here, Tom sent for Mary's mother and the twins. ". . . . And they arrived at the Waldorf Hotel, where we were staying. Dear, simple mother, in her terrible clothes, and the twins got up with more thought of economy than beauty!"

Mary shopped with the twins, but was surprised to find that her mother liked best to remain at home with the baby. "With all the children she had brought into the world one might think she had seen enough of babies. But she adored my little son. How near she seemed to me then! How hungry I had been for her without realizing it! I felt that she loved my baby boy as she had never loved me or any of her own children." The remainder of page 72 as well as pages 73 and 74 might well be read. It is touching in its beauty.

A little later the trio—Tom, Mary and the baby—returned to Europe where life was still somewhat bitter for the lady who, on account of the

vacancies left in her education, was unable to adjust. Mary lays her finger on her trouble in the following words: "A hard and bare youth had made me supersensitive and suspicious and narrow. I wanted to measure people by the standards of my own primitive years. I resented good manners because I believed they were a cloak of hypocrisy."

While they were still in England, the baby died. Tom asked for a leave and the couple went back to Wisconsin to visit Mary's folks. It was then she discovered that Tom was genuine through and through despite the fact that he had good manners. He was perfectly at home on the farm and among the farmers with whom he associated. "Tom was natural," says she in describing that visit. "It was just a part of him to be kindly and gracious to everybody."

Tom and Mary, now a bit older, returned to England and Europe where they lived many years, Mary knowing at last how to conduct herself upon every occasion. Then came the World War. She includes here a few interesting pages dealing with the young ladies, especially, who went from America to perform their parts heroically, but—to break many, many social customs. Mary lived to see the signing of the Armistice when in the emotional upheaval of that day all men became suddenly equal and social customs and empty form for a while, at least, were forgotten.

"Then I came home and went to Newport."

In her final chapter, Mary, after relating a beautiful story of barriers swept away in England, tells of their erection by the newly rich in America—at Newport. There she saw people aping the ways of European aristocrats.

"The Far West still keeps the American inheritance of open-hearted hospitality and its provincialism. The West inherited some of the finest virtues of our country, and if it is not bitten by Back Bay, Philadelphia, Virginia, or Charleston, it will grow up into its mother's finest child," Mary concludes.

"President Harding has said that he hopes more and more people will learn to pray in a closet alone with God. There are many people like that in our Middle West.

"I say this because I hope it will help other American women who love their country to fight for honesty and purpose in our national life, and for tolerance and respect for the simple things in our private lives."

That concludes the picture of this American woman as she has given it to us in this brief book. Has she succeeded well in presenting herself to her readers? Has she had a worthwhile message and has she stated it adequately in this little book?

Questions and Problems for Study

1. What sort of person is Mary as you get her picture from this book? Was the fault of not being able to get along better all with her? Where do you place some of the blame; where did she?

2. In what way is custom—social usage—a matter of geography? Illustrate by means of examples from your own lives. In what way did the discovery that custom is geographical help Mary to adjust?

3. Discuss—"Fear is the destroyer of peace." Relate the discussion, of course, to the book and to social usage.

4. In what way did the World War and the Armistice affect the social customs of all nations? Relate instances if you can.

5. What was so disconcerting to Mary about going to Newport upon her return from Europe?

6. Evaluate this book as autobiography. What are its shortcomings? In what particulars is it strong? Would you grade it as good literature? Why?

Social Service

Lesson 5

The Promotion of Peace

Text: *Civic Sociology*, by Edward A. Ross, Chapter 25.

THE great mass of public opinion is overwhelmingly for peace—the prevalence of war and threats of war throughout the world notwithstanding. But one cannot have peace without consciously striving for it. It begins in the home. To live at peace within the family and with one's neighbors is the nearest approach to world peace. Such an ideal can be made to induce harmony among larger social and political units by inculcating a peaceful attitude to the extent that even war is impossible.

The citizen's individual responsibility to maintain peace in his private relations is of no less importance than that of national leaders to strive for world peace. While the scope of the problem is as wide as the world itself it is also no broader than the fireside and one's immediate relations. There is a definite relationship between the condition of peace at home and the movement for international peace which seeks to replace the spirit of conflict throughout the world with organized discussion and arbitration as a means of settling misunderstandings and difficulties. But whether the problem be viewed in the largeness of its international aspect, or from an individual and local point of view, the same basic principles underly the situation. Only by understanding these underlying concepts which are at the root of difficulties and by striving to eradicate them can peace be achieved.

This lesson will aim to promote the cause of peace in the following ways:

First, by pointing out the basic causes for conflict between individuals, and by showing the relationship of such conflict to larger disputes.

Second, through the encouragement of a personal attitude which is sympathetic toward peace movements.

To promote peace we should first understand some of the important causes for conflict. They are lack of consideration for others, inhuman attitudes, pride in possession, greed and avarice, and the desire for wealth and power. Such causes underly small conflicts and extend to large. In their most hideous aspect they take the form of war. Though infinitely more complex when dispute shows itself outside the home, all forms of conflict may be settled by the same remedy—a peaceful attitude and a willingness to resort to arbitration.

The problem of peace, as in all human relations, is one of adjustment to opposing points of view and interests in clash.

But conflict is world-wide. It commences in the home and spreads through an ever-widening circle. On the same assumption peace must also originate in the home. Its simplest form is domestic and regional; its highest is international. It can become so all-inclusive as to enjoin the whole world—but not without conscious education for adjustment.

For instance, though national policies determine war, in a democracy national policies are determined by individuals. If the ideal of peace is born within the home and multiplies until that ideal exists within the majority of homes, resistance to war eventually can become a more powerful factor in the national fabric than either the desire or seeming necessity for war.

And why should it not be? Though rulers make war, its price is paid by the masses. Though some classes profit from speculation, and some from the manufacture of munitions, whose home does not suffer when a nation takes up arms? Though some nations come out the victor in conflict, does not that nation's loss override its victory in bloodshed, suffering, and privation, both economically and culturally?

Although there have been times when it has seemed more honorable for a country to enter a war than to remain neutral, if all nations could incorporate peace into their national ideologies there would be no war, and no nation would be called upon for even that kind of military participation.

The Prophet Isaiah foretold a day when universal peace should reign upon the earth preparatory to the second coming of Christ, the Prince of Peace, who, it is believed, will some day rule personally upon the earth. Isaiah said: "And he shall judge among nations, and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not lift up sword against nation. Neither shall they learn war any more." (Isaiah 2:4)

The Scriptures are also witness to the fact that other prophets have looked into the future to see the time when humanity will live together in harmony.

Although world affairs at the present time seem dark and threatening, the beginning efforts toward a peaceful solution of international difficulties have not been without success. There have been many channels in which man has turned his energy in the right direction. Since the World War diplomatic organs have been created to make it possible for nations to settle their quarrels. Repeated attempts toward the reduction of armaments have been made in order to lessen one of the greatest causes of war—suspicion between nations. In 1918 the League of Nations was established. While subject to much criticism and perhaps imperfect in many ways, the actual establishment of the League was in itself a tremendous step toward world peace. During its history of approximately fifteen years it has successfully adjusted many quarrels between nations whose differences of opinion were very bitter. If it never did anything more than to provide a place where representatives of all nations could gather and become better acquainted to talk over common problems it still would be worth while. The fact that several important nations did not officially join the body in no way invalidates the principles capable of fostering world peace.

Subsequent to the forming of the League of Nations some seven distinct attempts have been made to

unite the principal nations under agreements which would facilitate the adjusting of misunderstandings, suspicions, and difficulties. No single effort has been entirely successful, yet some good has resulted from each, although failure has attended many of the major objectives. Treaties have been formed which solemnly bind the signatories to adjust their difficulties without war. Although violation of some of these treaties will undoubtedly occur from time to time, if knowledge of them is taught at home and their importance to peace is stressed, the ultimate effect of such an attitude is bound eventually to bear its influence upon society.

Progress in this direction is already noticeable. Although anger and avarice may still overcome the desire for peace and nations are still at war, time was when practically all difficulties caused them to take up arms against each other.

These attempted solutions of large troubles are the result of individual ideals which have been intelligently pooled to direct world thought. Some one's fireside was the birthplace of one great thought in this direction, and some one's else of another. There are homes which give rise to the vision of peace. When they become the majority, and rulers become subservient to majorities peace will exist. It is a matter of adjusting to changing ideals and a world in flux.

The necessity to conform to new conditions is always present. Since peace from any aspect cannot come about without consideration, settlement, or arbitration, an open mind to change is ever needful.

The present widespread conflicts between workers and employers are examples which call for adjustments to economic changes. Such conflicts often result in strikes which are devastating not only to the members of both sides of the controversies, but to the nation as a whole, and even to foreign countries.

For example, when the longshoremen on the Pacific Coast refused to work, cargoes were returned to the source of supply, domestic and foreign. It seems a far cry from an Oriental field worker who assists in the raising of bulbs to a laborer in the greenhouse half way around the world. But the babies of each have known want when longshoremen strike and refuse to do their part in the chain of connecting circumstances. The pocketbooks of the interested owners in both hemispheres become thinner; taxes may go unpaid, and communities consequently suffer. The ramifications of dispute reach far beyond the sight and sound of their origin.

The promotion of mutual interest between different nationalities within a country is another matter of adjustment. Unlike races must achieve likeness in a common patriotic ideal which embraces the general welfare. Such need calls for large adjustment.

But it should also be understood that patriotism does not mean the condemnation of other peoples and nationalities whose ideas may be at variance with a country's own. Nor should the idea of racial superiority continue to exist. Each race must be allowed the right to work out its own destiny. These problems do indeed require orientation of individual thought and arbitration for the settlement of both national and international problems.

Within a nation changes in industry, government, and education are constantly arising. But the rate at which such institutions develop varies greatly. Hence there is gen-

erally considerable lag between the latest developments and a large body of people. Such lag calls for adjustment in order to prevent conflict.

In regard to all of these conditions, the problem of peace is definitely interwoven. They constitute questions which can be settled either peacefully or explosively. Much depends upon the attitude which has been encouraged at home and in early life.

What can we as individuals do to help bring about an attitude of adjustment which would lead to peace?

Live to uphold the ideal of world peace. Let spirituality prevail in the home. Foster those concepts which are opposed to war and conflict. Cultivate those where order and the common welfare are considered. Educate children to seek values outside the chaotic, pleasure-mad impulses of the day that the flame of brotherly love which should burn in everyone's heart may not be obscured.

Religion teaches the brotherhood of man. There are peace organizations throughout the world which try to live up to that ideal. It is significant to note that the National Woman's Relief Society has played a prominent part in the activities of such organizations. The Latter-day Saint Church teaches not only the brotherhood of man, but the Fatherhood of God through the family relationship and its consequent responsibilities. Its auxiliary organizations supply constructive activities that lead to positive influences in the lives of its members. Wholesome influences of this kind should do much to bring about a greater state of happiness among all classes. A cheerful aspect toward life makes adjustment to difficulties easier. Discontent in regard to one's lot in life lessens with education for peace. Although obstacles develop fortitude and progress is often founded on difficulties, conflict which results in hatred and destructive tendencies is negative to the welfare of man. Wholesome ideals which lead to peace cannot fail to make adjustment easier.

Why should we as a people who have dreamed our dreams and have made infinite progress in many ways not envision a condition of world peace? We who believe in a cycle of life which reaches from life unseen to life unseen can surely believe in the effectiveness of an ideal which is concerned with earthly welfare. It cannot be beyond human hope. In our philosophy each individual life is precious. Let us strive to create conditions of peace that all life may be lived to advantage along the road of positive accomplishment. With the help of the Lord such an ideal, emanating from the soul of man, must be possible of fulfillment.

Activities

1. Each community has its own peculiar problems which are a source of friction to many of its members. Explain how these difficulties may be settled satisfactorily to all.

2. The border line between the United States and Canada has never been fortified. Discuss the effect of the lack of fortifications upon the peaceful relations of the two countries.

Literature for Missions

TYPICAL WOMEN IN THE CHURCH

LESSON 5

MARGARET STALLE BARKER

Born in Italy

THE subject of this sketch was born October 20, 1850, at Prarustin, a village in one of the valleys of the Piedmont, northern Italy. Her parents, Jean Pierre and Marie Gaudin Stalle, were of French descent and belonged to a Protestant group, known as *Vandois* or Waldensees. This group had suffered much severe persecution during several generations in spite of which it still clung to the faith of the fathers. It was a group therefore that was characterized by strong religious convictions, for which many thousands of them had fought and died during previous generations. The story of their persecutions is one of the saddest of all the sad, inhuman persecutions that blacken the pages of civilization in Europe during the Reformation.

The Stalles were small farmers who were able to live only by dint of hard work and the strictest economy. Of course, they lived simply as did most of their neighbors. Among these people there went a few missionaries of the Church who first began their labors in 1850, under the direction of Apostle Lorenzo Snow, who became the fifth President of the Church in 1898.

The missionaries met with great success. Thirty families from this small group joined the Church. They were opposed and persecuted. Their persecutors, descendants of cruelly persecuted people, had not learned how to be tolerant to other religions. But among the few converts of the elders were Pierre Stalle and family, baptized about 1853.

In November, 1855, responding to an invitation by Mission President Franklin D. Richards to emigrate to Zion, the family soon started for Liverpool, leaving unsold their little home and farm. On December 12, the Stalle family, father, mother and four children, the youngest of whom was Margaret, 5 years old, sailed from Liverpool with nearly 500 other Saints, 437 of whom were from Denmark, Norway and Sweden, 42 from Great Britain, besides a few others from Piedmont. The passage across the Atlantic to New York required 66 days, in decided contrast to the 4½ to 8 days required in these times. The difference in ship accommodations between then and now is probably as great as the difference in time. The accommodations given to emigrants in those days were extremely meagre.

Reaching New York the family went to St. Louis by train, then made its way to Florence, Nebraska, where in June, 1856, it joined the first hand-cart companies bound for Salt Lake City. Before this the usual method of emigrant crossing of the plains was by oxteams. This way was slow. Further, the strong and able-bodied folk walked beside their slow-moving wagons. Hence the idea of hand-cart companies was soon suggested. Furthermore, handcarts were much cheaper than wagons and oxen. Cheapness would greatly aid the poor emigrants.

The first hand-cart companies ever to cross the plains to Salt Lake City left Iowa City June 9, 1856. The distance was 1,300 miles. There

were no real roads—only trails, and these were usually rough. The plains were dry and hot. In many places water and fuel were scarce. Even food was never any too plentiful, often short. The carts had to be lightly loaded, for they were to be pulled and pushed by the foot-sore pedestrians; all who were able toiled at the carts. Is it any wonder that many were overtaxed and died on the way, due to exposure, lack of enough suitable food and other hardships? Of course, the emigrants could carry in their carts no furniture or heavy belongings, only a scanty supply of clothes, food and bedding.

If they had more than these, they were asked to leave them behind. Such clothing as the Stalle family had not left at Florence had to be worn constantly in all kinds of weather and to sleep in at night and was of little value on reaching Salt Lake City. At times they found water scarce and had to dip it out of buffalo tracks after a rain storm. At other times unusually long marches were made to reach wood and water. When there was no expectation of finding wood, a sack was hung on the back of the hand-cart to carry dry buffalo chips, picked up on the way.

You ask, "How could they think of starting off on their long, difficult trek so poorly equipped?" It was their undaunted faith in a living God that made them confident that all would be well. In this connection read the immortal hymn "Come, Come Ye Saints," written especially for the emigrants crossing the plains. Notice the fourth verse: "And should we die before our journey's through, Happy day! All is well!"

No, they were not afraid of hardships, not even death itself. Liberty and freedom to worship God in peace were worth any sacrifice, even life itself. But mortal life is but an instant. A happy, everlasting life beyond the grave and a glorious resurrection were the important things.

Soon after beginning the trek Margaret's father became ill and later died on the way. Her mother was still weak from the long sickness suffered on the trip across the Atlantic. So the family hand-cart had to be pushed by her sister, 19 years old, and her sixteen-year-old brother, Margaret herself being only 5; while old enough to walk all the way was not strong enough to toil at the cart.

The body of her father was wrapped in a sheet and placed in a wayside grave between two layers of sagebrush and covered with earth. On the day of his death, he told his family that he could not go on but that they would reach the Valley (Salt Lake) in safety and would never want for bread. This was a remarkable prophecy. A penniless widow and four children, none of whom at the time could speak English, were on the way to a poverty-stricken country. Yet the dying father told them they should never suffer for the need of bread. *And they never did.*

The companies arrived in Salt Lake City, September 26, 1856, having been more than three months on their weary trek. The problem for the widow and her four children was at the moment very difficult, aggravated by the language handicap. But the courageous woman was undaunted. The older girls found homes in which to work, and the mother, son and Margaret went to Ogden to live near other friends. There the mother and her son made a dug-out, one room in the side of a hill, to live in.

Years after, Margaret wrote: "The roof of the dug-out was made

of willows, covered with bulrushes and then dirt. The dirt floor was covered every Saturday with fresh straw when we could get it. We had no furniture, but for a bed and a seat forked sticks were put in the wall and in the dirt floor, and rushes were woven in between and covered with straw. In place of glass for a window, a piece of cloth was used. For bread the family gleaned in the fields and gathered enough wheat for their winter's supply. Mother knew how to spin and weave in the old country. I gathered sun-flowers for candles and burned them one at a time, holding them up in my hand so mother could see to spin at night. She worked out during the day as much as she could."

The family lived in the one-room dug-out for about 18 months, and then in the early Summer of 1858 joined in the general move of the Saints "to the South," due to the coming of Johnston's Army. Returning to Ogden later in the year after the troubles due to President Buchanan's blunder had been adjusted, the family continued to live there a year or two, maintaining itself the best it could. Then the mother moved to Logan taking her son and Margaret with her.

But later the girl returned to Ogden and lived with her married sister, Mary. Four years later, November, 1867, she married Henry Barker. He was an industrious, thrifty farmer. Their new home was in North Ogden, a suburb of Ogden. The house to which Brother Barker took his bride was a one-room log hut with a dirt roof. A year later he built a better house with a shingled roof. Next he built a two-story brick house which was the home of the Barker family until after the father's death in 1918, and that of their married daughter Ann in 1920. Sister Barker then moved to the home of her daughter Lily in Ogden, where she still lives, February, 1937.

Sister Barker is the mother of ten children—6 boys and 4 girls, 6 now living. Three (2 boys and a girl) died when children, and the fourth died after being married. The four grown sons all filled missions, their fields being Australia, England, Switzerland and the United States. For several months three sons were on their missions at the same time, the family maintaining them with difficulty. Five grandsons have also been missionaries.

"Part of Henry Barker's success was due to his wife. She took the best care of the family. Food was wholesome and abundant and clothing suited to the season and kept in good repair was provided. At the same time nothing was wasted, and everything used to best advantage. She worked hard and long every day."

Still, she gave her children a desire to learn which in herself she had never been able to satisfy, never having had the opportunity of going to school. But before her first child was born, she decided that her children should have an education. She learned to read and write so she could teach them to do the same. This she did at home before they were old enough to go out to school. She was influential in keeping them at school as long as they cared to go. Two of her sons are prominent educators, one of them having spent years in study in Europe and is an able scholar, well known on two continents.

Sister Barker is a small woman, weighing only about 100 pounds. But she has always been wiry, energetic, quick to make decisions, and a good disciplinarian. However, she never

scolded or whipped her children. To her such treatment is barbaric. She would watch for the opportune time and correct them in love and kindness.

She could not tolerate loafing, fault-finding, and gossiping. She provided her children with books to read during leisure hours and encouraged them to bring their friends home for play. "Study, work, play—but no loafing," was one of her sayings. The Barkers had an orchard. When fruit was scarce and prices high, she never refused the children and their playmates all the fruit they could eat. However, she would say, "Eat all you want, but do not waste."

All through her life she has had the fine idea of thrift which she inherited from her European home. Soon after marriage her husband bought 12 matches for one dollar. She made these last more than a year. Matches being so scarce and expensive most people started their fires with flint and tinder. She would go in the orchard, even after the family was well-to-do, and gather fruit which had fallen to the ground, and dry it. But perhaps on that very day she had sent a son hundreds of dollars for a trip thought to be necessary for his education. How thrifty—how self-sacrificing!

For thirty years the Barkers gave substantial sums to missionaries leaving the Ward to help them to their fields of labor. To Sister Barker the Gospel "meant everything" and no sacrifice for it was too great. "What is worth doing at all is worth doing well" was another favorite saying of hers. She applied this to her religion. Furthermore, "What is done should be done promptly," she taught.

Though quick to make decisions, Sister Barker is a woman of good judgment. When a decision was made, it meant action at once. With her "to believe was to do." Entirely unselfish she has always lived and worked for others—her family, friends and all in need. Therein she has always found her happiness. She made a happy home for which she will always be remembered. She is greatly loved. It could hardly be otherwise. She always enforced the rule "no speaking ill of anyone. If you can't say something good of a person, don't say anything. If you want to say anything unpleasant about a person, say it to his face."

Though in her 88th year (November, 1937) Sister Barker is still active in the Relief Society, serving as an officer in her Ward.

Questions for Discussion

1. What do you know about the Waldensees, the religious people from whom Sister Barker descended?

2. What were some of their characteristics?

3. What kind of home did Margaret Stalle have in Piedmont?

4. What were some of the qualities of her mother?

5. Which of these qualities did Margaret exhibit?

6. Name some of the hardships the Stalle family endured in emigrating to Utah.

7. With what spirit did they suffer these things?

8. How and where did Margaret spend her girlhood days in Utah?

9. Recite some of her characteristic sayings.

10. Tell why you think she was a good mother.

11. Tell why you think she is a noble woman.

Child Guidance

LESSON 5

ADOLESCENCE

ADOLESCENCE is usually thought of as the period of the "teens." More strictly speaking, it constitutes that part of a person's life during which he changes from childhood to adulthood. In this sense, there is no age limitation to the period of adolescence, and whether a person is no longer an adolescent depends upon whether he has become fully grown up psychologically, that is, whether he has acquired the independence to "go alone" as an adult.

But how to determine when a person is fully grown up is not easy. Physically we reach maturity at about eighteen years of age. Sexually we become mature at about the same time, although sexual awareness usually appears at about thirteen or fourteen. Our mental growth ceases at between fourteen and twenty years, that is, our inborn ability to learn ceases to increase at about this time, although learning itself goes on throughout life.

Emotionally, however, most children are not completely mature by the end of their teens. They still rely considerably upon childish means of getting their way in the home. Emotional explosions are still frequent occurrences. Economically, in modern society, few of our young people are self-sustaining by the time they are twenty. If a college education is in the family program, the boys are seldom established on a job, nor are the girls settled in marriage, until they are twenty-five. For professional young men, marriage is generally postponed until thirty, and economic independence is delayed accordingly.

In pioneer days, when life was primarily agricultural, young people reached complete maturity earlier than they do in our age of commercialism and higher education. Formerly part of the herds or lands could be set aside when the children were biologically or physically prepared for marriage, but today economic "weaning" is not so simple, and parents can seldom be sure that the children will not "come back on them" for further economic support even after they have left the home nest.

Modern social and economic conditions place certain restrictions upon the maturing child, some of which limitations cause certain deep-seated conflicts in adolescence. With the boy or girl in the teens, some new and urgent needs appear which give rise to a sense of confusion and uncertainty for a few years. Some of the new needs felt are: (1) need for freedom from supervision of parents in such matters as bed time, friends selected, fashions of dress, and use of automobiles, as well as various habits of conduct; (2) need for association with the opposite sex; (3) need for self-support economically, including finding a vocation and job; (4) need for a satisfying point of view on life, or need for a religion or philosophy of life, that will give meaning to the many new concepts of the world the adolescent's maturing intellect makes possible.

A need for freedom from supervision in details of conduct arises partly from the failure of parents to respect the growing intellect of the child, and from the parents' unwill-

ingness to relinquish their dominating position in the parent-child relationship. The mother often wants the child to remain a child to satisfy her emotional need for someone to be dependent upon her. On the other hand, many parents have a legitimate concern over the conduct of the adolescent when the parents realize that morally the youth may lack good judgment and control of himself. A wholesome companionship between the parents and the child is of great importance in guiding the adolescent through the change from his following their moral judgments and following his own.

That adolescents become keenly interested in the opposite sex is borne out by an intimate study of the love affairs of one hundred married men and one hundred married women, a study made by G. V. Hamilton, a psychiatrist. He found that the average number of attachments for persons of the opposite sex was greater for girls between fifteen and twenty years of age than at any other period of life, and for boys the greatest number of attachments was at an age near twenty. There was found a rapid increase in the number of attachments at about thirteen years for both sexes.

Obviously, mating cannot take place as early as attraction is felt, because, if for no other reason, people of this age are seldom able to support children financially as well as their parents expect. Economically adolescents are not prepared for marriage as early as they are emotionally prepared. This circumstance is one of our most difficult social problems today, a problem for which we probably have not found a thoroughly satisfactory solution. Sublimation, or substitution, in the form of creative activities in high school and college is a partial solution. This program permits association between the boys and girls, provides a great deal of physical activity in the way of sports and social functions, and attempts to build up wholesome moral ideals for the safeguarding of chastity.

For Latter-day Saints, the mission often serves as an excellent solution to this problem, at least for a time. It takes the young person into a field of service where he can lose himself in the task of growing into an adult. Adolescents, characteristically, according to good evidence, take little interest in the welfare of mankind.

Careful studies of changes of interests with age show that one of the most distinguishing characteristics of adults, as contrasted with youths, is their interest in the welfare of others. Missionary experience probably promotes this phase of maturity better than almost anything the youth can do.

The postponement of marriage is an outcome in part of modern conditions which call for specialization of labor and higher degrees of training than formerly. Unemployment of youth is one of the most critical problems facing the world today. The uncertainty facing the youth who has not found his first job, or who may not have even a definite idea of what he would like to do, adds greatly to the emotional turmoil experienced by adolescents so generally today. Better vocational guidance and placement facilities would remedy this situation considerably.

Parents sometimes add to the difficulty of the youth in finding his way vocationally by their insisting upon the boy or girl fulfilling ambitions which were frustrated in their own lives. Thus one boy was driven to failure because his father insisted that he would become a great lawyer.

After much disappointment, the lad was studied by a psychologist and was found to be only bright enough to do well at clerical work. Parents should rather see their children succeed at simpler or more humble occupations than to fail in professions for which they do not have the ability, aptitude, or interests.

Uncertainty in the mind of the adolescent as to the meaning of things in his world often complicates his problems of adjustment. Questions as to his origin and destiny are likely to arise during these years, as are many others such as the nature of God, the basis of right and wrong, and the purpose of life. Those who are not so fortunate as to go on missions still have the Church teachings to answer the great queries about life and destiny and to give them a guiding philosophy that lends purpose and pattern to existence.

We have spoken of the four main needs the adolescent has and what can be done to satisfy them. In some cases, suitable satisfactions are not found for these needs, and the individual fails in one of the following ways: (1) he becomes delinquent, falls out of school, begins to steal, commits sex offenses and drifts to the juvenile courts or industrial schools; (2) he may withdraw from the real world, become too imaginative, lose all interest in things outside his own thoughts, become violently disturbed in his emotional life, or may even go insane; (3) he may give up the fight entirely and commit suicide because he cannot "find himself"; or (4) he may acquire drunkenness or drug addiction as an escape from the unpleasantness of reality. Usually the members of the human family who fall victims to these tragedies, are the weak or unstable in mind who lack the mental strength to fight through their difficulties.

Psychological weaning is an expression used by Hollingworth to designate the time in one's life when he finally becomes able to think maturely and independently about his problems, to make his own way vocationally and economically, to transfer a certain degree of affection from his family to his prospective mate, to throw off other kinds of emotional dependence on his family, and to use "grown up" (as contrasted with childish ways) of satisfying his needs. In other words, psychological maturity means ability to "go alone" financially, emotionally, and intellectually. Many men find it easy to fall back on their parents for a little financial aid; adult women sometimes call on their mothers for guidance (or the mothers call on them to offer guidance) in solving emotional difficulties in their married life. These habits are hang-overs from adolescence. Ability to keep silence at proper times is a mark of emotional maturity; prattling is a mark of childishness. Restraint from expressing emotion at certain critical times is also a mark of emotional maturity. Courage to go to distant places alone, as missionaries do, is a sign of maturity. When a person can set up his own goals of achievement and intelligently pursue them on his own initiative and in spite of obstacles, he is grown up.

Parents should strive to see the needs the adolescent has and to respect them as though they were their own. Emotional unrest of adolescence comes from uncertainty in their conception of themselves. This confusion often makes them obstinate or difficult to approach. The adolescent is uncertain as to whether he is still a child or now a man. His associates are also uncertain and fre-

quently hesitate as to whether to say "kid," "lad," "fellow," or "Mr." His body is awkward because of rapid growth and lack of proportion, all of which adds to his embarrassment and uncertainty of status.

Habits in parents and children should be freely revised as new needs arise throughout the growth of the child from infancy. The parent who fully sees the child's point of view should have no difficulty in permitting this revision of habits. Part of her emotional growth itself is to unobtrusively step aside and see her son or daughter go into the arms of another never to fully return as her child. Both parents should take care not to interfere with the striving for independence which is so normal in adolescence, for growth towards maturity comes only through one's own striving. Good relations between parent and child, however, still permit a certain kind of helpful guidance through this trying period. If this relationship has been lost, well-meant attempts at guidance by parents generally drive young people to make mistakes they would not otherwise make. Unwise interference with the developing independence of adolescents is often the leading cause for their leaving home and breaking from the ideals the parents cherished most.

Problems for Discussion

1. What do we mean by psychological weaning? Distinguish it from physical maturity.

2. Describe some of the problems that arise because of the fact that physiological and economic maturity do not occur at the same time. What solutions to these problems would you propose?

3. What is the parents' problem in the psychological weaning of the boy or girl?

4. Show how constant habit and attitude revision from infancy to maturity is necessary on the part of both parent and child in order for successful psychological weaning.

WHAT shall I give? Everyone is seeking to find gifts that are different—useful as well as beautiful.

"Mormon Handicraft" has a wide variety of hand-made articles which make very acceptable gifts.

The Home Coming

By Caroline Eyring Miner

"WHERE'S mamma?" That's what we always asked at our home when mother wasn't half way down the lane to meet us whenever we came home. And what a disappointment that question spelled. At the mere suggestion my thoughts wing home as surely as the homing pigeon finds its nest. I see my mother once again rise from her chair on the porch where she has been braiding a rag rug and come joyously to greet us as we enter the short lane that leads to the house. She could never wait for us to get home but came half way to meet us with arms and heart open to gather us to her as if she wished in that one loving embrace to assure us of the security of her love against the buffetings of the whole world.

She always was, and still is, a very busy mother. I don't believe I ever saw her idle in my life and she arose early every day in the year. In fact she was in such a habit of it that even when she went away to visit and there was nothing particular for her to do she was up before daylight sewing or reading if she couldn't rake up something more strenuous to do. She was always busy—but never too busy to meet us and greet us when we came home.

"This place is the grandest place in the world", she said often of our old home place. She was ever superlative in her speech and could never be critical of anything in the sense of finding fault with it. As she told each of us children in turn that he was the dearest, most thoughtful child a mother ever had we felt bolstered up and sustained for a better struggle with our problems big and little another time. This optimism and gratitude for her own, greeted us every time we entered the door in spirit if not in words. What a tug it was to draw and keep us home I have only begun to appreciate.

WHEN we went away from home for longer than the day, to school or to teach school at a distance there was always a bustle of housecleaning and cooking of our especially favored dishes upon our arrival home, with best of all father and mother to hug and kiss and praise and cry over us all at once. I used to wonder how mother had enough endearing words and kisses and energy to go around for all the home comings there were in our big family, but it was a well that never went dry. As I remember reading of another mother, her heart enlarged with every child as the body did, with the difference that her heart stayed big enough to hold and love all of her children at once. It was fun to go away just for the glorious home coming.

MOTHER went away herself many times; her Relief Society work and practical nursing took her away from us all too often. Once she went to Utah for a year to nurse my grandmother who was very ill. Somehow we pinch-hitted along without her but what a glorious home coming we tried to make for her when she returned. We tried to imitate all the home comings we had seen her prepare for all at once. As I remember the oldest girls of us at home were ten and twelve and we cleaned the house until it shone—at

least where it showed. And what an array of soggy, burned cookies and cakes we had! Mother liked them though, everything, at least she said so in her superlative optimistic way and we felt perfectly happy and contented with it all.

Every time mother returned from even a short stay away she had some surprise done up in a very secret way in her suitcase. I know now that all the dainties, oranges, or candy, or cakes, or apples that came secretly from that bag were things that had been given to her and which she wouldn't eat in order to have a happy surprise for her children. Often they were hard and dried or crumbled, but tasted delicious beyond expression to us then. Mother didn't like oranges. I thought as a child that it was such a fortunate dislike for us and now I believe she didn't like them just on purpose so we could have them and not realize she was denying them to herself which would have partly spoiled them for us.

HOME comings were always joyous in our home. They were real occasions whether our stay from home had been long or short. And they were so happy because of the parents and children there and the little things they did and said. It wasn't only because the mother was well and strong and able to clean and cook and run down the lane to welcome us home although these things were inseparable with our home comings. It was rather because of the joyous spirit of the mother who was there, her confidence in her children, the security they knew was theirs in their mother's almost blinded exaggeration of their perfection. If she had been flat on her back as some mothers are, I think it would have been the same. Then we would have gone in to her. A real home coming is not a reunion of the bodies of the members of a family only; it is the reunion and revitalization of their spirits.

The Little Things In Life That Make Us Happy Or Unhappy

By Fae Decker Dix

DO we stress the little things too much? Are we prone to overdo them? My mother used to teach us to take care of the little things, tie up all the little ends, before we tackled a big job. Never were we allowed to settle down to a book, our lessons, or the dress we were sewing until the little household tasks had been performed, the dishes, the dusting, the bed making. When all of this was in order then we were ready for the tasks that required greater concentration. And we found it easier to concentrate in a room of orderly surroundings. "Do the little things first and the big ones will automatically take care of themselves," was the formula of my mother's philosophy. And, I have always found it good.

Do you remember what started the quarrel in your home yesterday? Or, the hostile argument in a group of conversationalists? Or, even the greatest wars of the world? Almost always it has been a little thing, sometimes so trifling one cannot recall it after the smoke has cleared away. Verily, it behooves each of us to guard the little acts of our lives.

"THERE is victory in the struggle for anything. And, all the world loves a struggle." There is something splendid in the realization that one is giving one's soul to the struggle for a worthy desire. The full richness of life cannot be known without struggle. The consciousness that we are fighting against odds somehow lends us courage. "To have conquered a bad habit, to have overcome a prejudice, to have attained a new, desirable attitude, to have achieved, through struggle, any goal worth striving for, makes the goal seem doubly dear."

Christ struggled. And, He did not ever overlook the little things. He gave love to everything. Never a soul came to him with trouble too small for His consideration.

Let us strive to be successful in these little things:

Finding something to be grateful for in every sorrow.

Smiling even when it hurts.

Liking all kinds of weather.

Expressing appreciation for the beautiful things of Nature.

Remembering that "To have what we want is riches; to be able to do without is power."

Searching for the spark of good in even the worst hearts.

When what you most longed for to succeed, finally fails; or, someone else succeeds with it, learn to draw a deep breath, grit your teeth, and say, "Well, I'll just get out of it all the good I can . . . and not repeat my mistakes."

If you hate something you must suffer through, bear it bravely and do your best with it, remembering patience. Look for some good in it. There must be some good in every experience.

AND, then, let us strive to keep out of our lives the little discontents. They make us so unhappy—that futile yearning to travel in foreign lands when we haven't the money; that longing for a mansion to live in when we can only afford a wee cottage; or the sad hope for fame. Fame does not ever bring true happiness just of itself. Every seeker for happiness must eventually come back home and look in his own heart. If he finds peace there, and understanding for his fellows, then he must surely find happiness, too.

After all, if you can say, "I have health. I have someone to love. I have food to eat, work to do, clothes to cover me, I have given my best to this day's task," . . . can a king have more? Materially perhaps, but we do not take material things along when we go to receive our certificate at the throne of judgment. We cannot take anything but the character we have built. How, then, shall each of us fare when we approach that hour and see the whole record of our achievement on this earth laid out before us? What is there actually left of each of us after all the material things in our surroundings are taken away? Therein lies the keynote of the work we have to do, and out of that shall come each man's "certificate." And, I believe these "certificates" will be graded and bestowed largely from the LITTLE THINGS we did on Earth.

AN ACCOUNT RENDERED

There must be a day of reckoning,
When the prices all are told—
What this man paid for the love he took,
And that one paid for his gold!
Or the courage it cost that woman
To smile, with her head held high—
And, what did the lad in the blue suit pay
For breaking the old home tie?

Or why does someone shudder
When the silver raindrops fall?
And, another grow less light-hearted
As night softly lowers her pall?

Yes, there must be a day of reckoning,
Oh, that before it descends,
We might have the great understanding
To love and forgive all men!

WHEN you want to find something for a gift with a lovely personal touch, come to "Mormon Handicraft." From its wide variety of hand-made articles you may discover just the thing you are looking for.

Summer Weather—You'll Want Comfort!

No meals to cook over a hot stove these weeks of summer if you'll plug into an electric outlet some of these handy electric appliances:

TOASTERS—EGG COOKERS—BROILERS—WAFFLE IRONS—SANDWICH MAKERS AND HANDY GRILLS

UTAH POWER & LIGHT CO.

When Buying Mention Relief Society Magazine

A Good Business Position

—Of course you want one!

You can qualify at the **L. D. S. Business College** quickly and at little cost—and receive expert help in finding work as soon as you are ready.

Our Employment Department has placed more students this year than it has during any like period in our entire history. As many as ten calls for office workers have been received in a single day.

New classes are beginning every week. Write, telephone, or visit for detailed information.

L. D. S. BUSINESS COLLEGE

70 North Main Salt Lake City

Wasatch 1812

Send a Friendly Greeting

To your missionary abroad.

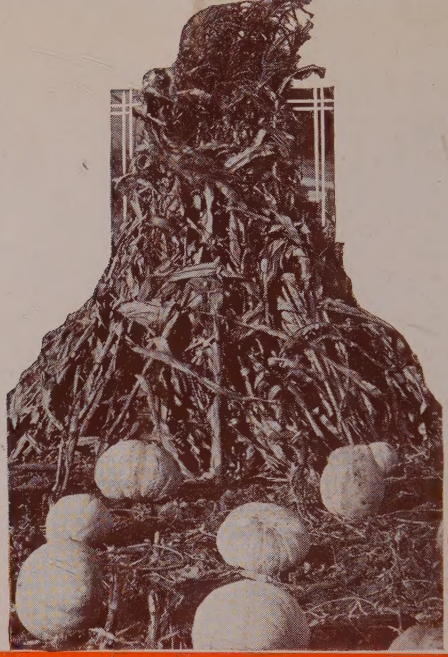
It is not too early to make your selection of CHRISTMAS GREETING CARDS for that friend or relative who is laboring in a strange land amid strange peoples.

Write or come in today.

The Deseret News Press

29 Richards Street

Salt Lake City, Utah



WHAT WILL BE YOUR HARVES

Autumn is here. For many it is the best season of all. To the farmer it means that the harvest is in. Full granaries and haylofts give him a sense of security and accomplishment. He can look forward to a winter of well earned rest.

In your life, too, there will come a harvest time, an Indian Summer when your work is done. And that part of your life can be a time of rich, contented living—if it is free of financial worry. You can guarantee yourself this economic freedom by means of life insurance. A planned insurance program in the Beneficial, begun **now,** will assure a later harvest of leisure and contentment.

Consult your local Beneficial agent. If you do not know who he is, write the home office.

BENEFICIAL LIFE INSURANCE COMPANY

Is your lifeinsurance BENEFICIAL

HOME OFFICE—BENEFICIAL LIFE BUILDING, SALT LAKE CITY, UTAH

HEBER J. GRANT, PRESIDENT